

THE  
EXALTATION  
OF  
CHRIST  
IN

The dayes of the Gospel:

As the alone { High Priest,  
Prophet, } of Saints.  
and King,

---

By Thomas Collier, sometimes Teacher to  
the Church in YORKE.

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1 Cor. 2. 2. For I determined not to know any  
thing among you, save Jesus Christ, and him  
crucified.

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The third Edition, corrected and  
amended.

---

L O N D O N .

Printed by G. D. for Giles Calvert, at  
the black Spred-Eagle, at the West  
end of Pauls. 1647.

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THE  
EXALTATION  
OF  
CHRIST  
IN

The <sup>True</sup> <sup>Image</sup> of the Godly

High Priest  
of Saincts  
Prophet  
and King

A true Collar, worthies Tasseletto  
the Chappel in YORKE.

For the true Image of Christ  
is Christ himself, who is the true Image of God.

The true Edition, corrected and  
enlarged.

London, 1610.  
Printed by C. D. for G. C. and C. W.  
at the printes Chappell-Bigge, in the West  
End of London. 1610.

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# The Epistle to the Reader.

Ious Reader, Such is the tran-  
scendent Excellency of the  
knowledge of Jesus Christ,

that we may say of it, as the

<sup>a</sup> Philosopher sometimes spake concerning the Soule of Man. *Prestat paucula ex meliora scientia degustasse, quam de ignobiliore multa, that is, A small and dim understanding of it, is to be valued far above any other Science:* And the Apostle esteemed all things *losse and dung,*

[*καὶ περιεχον τὴν γνῶσσαν*] for the excellency of the knowledge of Christ Jesus, *Phil. 3. 8.*

Now that thou mayest grow in the knowledge of Jesus Christ, here is offered to thy diligent perusal a little Treatise, wherein Christ is exalted in all his Offices; It contains three parts, the first treats of his *High Priest Office;* the second contains his *Prophetical Office;* and the third handles his *Kingly Office.*

To the Reader.

Thou must not expect excellency of speech, and the enticing words of mans wisedome; but thou mayest (by Gods blessing) learn something more of the excellency of the knowledge of Christ Jesus, and mayest finde the tongue of the learned, speaking a word in season to thy weary soule, in the plain and powe full evidence and demonstration of the Spirit, and such is the excellency of Scripture learning, which contains in it *florem delibatum*, the flower and quintessence of soule-saving knowledge, that it will abundantly satisfie the hungry soule : A man may have excellent knowledge in other things and yet perish, but this is life eternal to know God and Jefus Christ, *John 17. 3.* There are some shewings forth of the eternall power and godhead in the creatures, [הַשְׁמִים טָבָרִים כָּבוֹר אֱלֹהִים] So that the invisible things of him from the creation of the World, are clearly seen, being understood by the things that are made: we know the diffused brightness

To the Reader.

of the Sun-beams, is not so pleasant in large windows nor can the bright shinnings of him who is invisible be so clearly, sweetly, pleasantly discerned in the creatures, as in the face of Jesus Christ, in whom dwels the fulnesse of the God-head bodily, *Col. 3. 9.* And in whose face the light of the knowledge of the glory of God hath shined in the hearts of his Justified-sanctified ones, *2 Cor. 4. 6.* and therefore by way of eminencie Jesus Christ is called [ *επαγγελτης της δόξης καὶ χαρακτὴς της ὑποδοσίας αὐτῆς* ] the Brightnesse of his glory, and the expressse Image of his substance, *Heb. 1. 3.* O how excellent then is the true knowlege of Jesus Christ? and how acceptable will this little Treatise be unto those who with a spirituall appetite are enquiring after the true knowledge of Christ in all his Offices. The Author being far distant from the City, could not see the correcting of his book, and it is an usuall thing for some faults to escape the Presse without corrected in such a case, which thou maist

*To the Reader.*

amend with thy pen as thou readest; and  
for any materiall thing which thou ap-  
prehended not sound, carry it to the  
Touchstone of the Word, Try all things  
and hold fast that which is good, And as we  
would have others moderate in censuring  
us [*Hanc veniam petimusque damusque vi-*  
*cissim*] go and doe thou likewise, and  
if but a mite of knowledge shill bee  
(through Gods blessing) by this his la-  
bour added to thy understanding, let  
God havethe glory, and the author hath  
his end,

*Thy friend and the  
truths servant,*

*Hanserd Knollys.*

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THE



THE  
EXALTATION  
OF  
CHRIST,  
The alone High-Priest of  
SAINTS.

---

CHAP. I.

---

JOHN 3. 14.

And as Moses lift up the Serpent in the Wilderness, so it behoves the Sonne of Man to be lifted up, &c.

His Text presents you with the exaltation of the Lord Jesus, and the manner of it.

Occasioned by a Discourse between Christ Jesus, and Nicodemus,

, from the beginning of the Chapter; else words being a part of that discourse, and they are the words of Christ, who is Truth itself, and cannot lie, the faithfull and true Witness;

21 Christ exalted as the alone

necesse, the Alpha and Omega, the first and the last of all truths, and heavenly mysteries of the Gospel.

The Text divided into two parts.

In this Scripture you may be pleased to take notice of two particulars : First, an act to be done, *Christ lifted up* : Secondly, how it must be done : *Even as Moses lifted up the Serpent in the wilderness, &c.* I shall not meddle with that Title by which Christ is pleased to describe himselfe (*the Son of Man*) I might note that Christ is the Sonne of Man, and so true and perfect Man, as well as God, *Rom. 1. 3. 4.*

But I shall rather pitch upon the main glorious Gospel-truth held forth in this Scripture and the truth or conclusion is this.

*Doct.* That the Lord Jesus Christ now in the dayes of the Gospel, is to be lifted up *even as Moses lifted up the Serpent in the wilderness.*

Christ is to be lifted up now in the dayes of the Gospel.

*Note.* 1. Christ is to be lifted up in the preaching of the Gospel.

2. In the souls of Believers.

Y. In the preaching of the Gospel, and therfore first for justification and life, as the alone Priest of Atonement and Peace-maker betweene God and his people.

2. He is to be lifted up as the alone Prophet, to teach as the alone King and Law-giver to his Church and people: And this is to be done both in the preaching of the Gospel, and in the hearts of Believers.

1. In the preaching of the Gospel Christ is to be lifted up for justification and life, this was the end for which Christ came into the world, *John 10.10. I am come that yee might have life, and that ye might have it more abundantly.* O beloved, *Christ came to give life to dead soules, John 5. 25. The dead shall heare the voyce of the Sonne of God, and they that are shall live.* And this life Christ communicates to his, in giving his life to purchase life for his own, who were dead in trespasses and sinnes, *Ephes. 2. 1. And so freely and wholly justifies all whom he intends to save. Rom. 10. 10. from vers. 14. to 17. Faith commeth by bearing, and hearing by the word of God:* therefore Christ is to be exalted in the preaching of the Gospel, for justification and life, Great men beholding him, may have life by him.

See this truth confirmed, *Mark.* 10. 27. *What I tell you in darkness, speak ye in the light, and what ye heare in the eare, that preach ye on the house tops.* Note, what doth Christ tell his servants in the dark? Hee tells them that he is their life, and their light, their justification, reconciliation and peace, and hee tells them in the darke, in secret, that there is no light or life to be attained in any creature, or thing below the Lord Jesus, and Christ having called them to it, this they are to speake in the light, and to preach it upon the house tops, that is, publickly to make it known to all that men through the blessing of God, may come to the sight of it.

This was the Commission Christ gave to his Discipl's, to lift up himselfe as the alone justification, and life, in the preaching of the Gospel, see *Luke* 24. 47 compared with *Mark* 10. 16, 17. in luke the text sayes, *And that reparation and remission of sins shoulde be preached his name among all Nations:* And in *Mark* 16. 15. *Goe preach the Gospel to every creature, b[ut] that believeth and is baptiz'd, shall bee saued, &c.*

*Note.* In the first, remission of sinnes is to be preached; In the second, salvation through believing: and both these in Christ, remission of sins in the name of Christ, salvation and life through believing in Christ, who is the alone

alone justification of believers ; so that justification, remission of sinnes, &c. through Christ, is to bee held forth to the view of the soule, that the soule who is a sinner, may by the power of God, come to see the sonne ; that is, to see that remission of sinnes, that justification that is held forth in Christ , and so come to be made partakers of it : This you shall see further confirmed by a second word from Heaven , *Acts 5. 20. Goe, stand speak in the Temple all the words of this life,* that is, all the words of the Gospel of Christ, the meanes God hath appointed by the workings of his Spirit , to discover life unto the Soules of men.

And secondly, as Christ thus requires it, so likewise the Apostles practise it : you shall ever find them exalting Christ : So the Apostle Peter, *Acts 4. 12. exalts Christ to the Heavens, above all, Neither is there salvation in any other : for there is none other Name given under heaven among men, whereby we may be saved, but by the Name of Jesus.* (Hark you) beloved friends , here is Christ exalted , his Name above every Name, for the remission of sinnes, salvation : And thus, is Christ to be exalted above all duties, creatures, every thing, *Acts 5. 42. And daily in the Temple, and every House, they ceased not to preach and teach Jesus :* What did they teach and preach of Jesus ?

Jesus? They preach Justification by Jesus, in opposition to all legal righteousness, *Acts 13. 39.* And by him all that believe, are justified from all things from which yee could not be justified by the Law of Moses: This is the Sermon (beloved) the Apostle preached, *Jesus Christ dying and rising again, 1 Cor. 15. 34.* For I delivered unto you first of all, that which I also received, that Christ died for our sinnes, according to the Scriptures: And that he was buried, and rose again the third day, according to the Scriptures. This the Apostle Paul preached first of all unto them, justification and life by Christ, *Rom. 4. 25.* Who was delivered for our offences, and raised again for our justification: That he died for sinne, and was raised againe for justification, this is the first Sermon you see the Apostle preaches; and it is, that he is ever endeavouring to make it more abundantly cleare to the Soules of the Saints. *Rom. 10. 14.* He is the end of the Law for righteousness, to all them that believe. *Rom. 3. 20.* And that by the deeds of the Law there shall no flesh be justified. *Galat. 2. 26.* Knowing that a man is not justified by the workes of the Law, but by the faith of Jesus for by the workes of the Law shall no flesh be justified. Thus, beloved, you see the Disciples of Christ, they cease not to teach and preach Jesus, that Christ is indeed the Me-

siah promised, *Acts 9. 22.* The very Christ, that he died and rose again for our justification, that the Saints participate of this justification and life by faith in his blood: Thus the Apostle Peter came preaching and exalting Christ for remission of sinnes, *Acts 5. 31.* Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance and remission of sinnes, according to Christs commission, *Luke 24. 47.* So is the Apostles practice, preaching peace by Jesus Christ, *Acts 10. 36.* who is Lord of all.

*Note.* And this they preached as the command of Christ, beloved, and not as the idle fancie of their own brain, as the servants of Christ are now charged by those ignorant of the righteousnesse of God, going about to establish a righteousnesse of their owne, *Rom. 10. 3.* but beloved, they, and so we, that are the Ministers of Christ, thus exalt Christ, preach Justification and Peace by Christ, by the command of God. So *Acts 10. 42, 43.* And he commanded us to preach unto the people, and to testify that it was bee which was ordained of God to bee the Judge of quicke and dead, and to him all the Prophets give witnessse, that through his Name, whosoever believeth on him, shall have remission of sins: Note, beloved, this is the command of God. Where is it commanded? Why, *Mark 16. 16, 17.* bee

that believeth, shall be saved, that is, shall have his sinnes pardoned, his person justified, exalted and so be everlastingely saved, that is, by faith lifted up, the soule comes to eye it, and apply it, to see it, sight and to hand it: For beloved, the Word saved, implies all, that free, and full salvation, held forth in Christ to Believers, which is a salvation from all their enemies, *Luke 1.71.* That now wee should bee saved from our enemies, and delivered from the hands of all that hate us: but especially, and in the first place, that we shall be saved from sinne, that we might through faith in his blood, receive remission of sinnes, bee saved from sinne; For this Jesus signifies a Saviour, see a blessed word, *Matth. 1.21.* Thou art, *Shalt call his Name Jesus,* for he shall save his people from their sinnes, and this salvation God hath commanded to be preached, this remission and salvation the Prophet witnesseth, *Jer. 31.34.* speaking of the Covenant of grace, the rule of the Gospell-covenant, he saith, *For I will forgive their iniquity, and I will remember their sinnes no more,* &c. and this remission of sinnes is to be preached among all Nations, beginning at *Jerusalem,* *Luke 4.47.* and in some measure when this liveth, and shall be performed, *Acts 1.3. 40. 47,48.*

2. Christ is to be exalted and lifted up, as in the preaching of the Gospel, so in the hearts w<sup>t</sup> of Believers, which I shall endeavour to spea<sup>r</sup> k to you

word unto, before I come to speak of Christ's exaltation in his offices: I say, he is highly exalted and lifted up in the hearts of all that rightly believe in him: So the Apostle Paul desires to know nothing but Christ, and him crucified, 1 Cor. 2. 2. And indeed, beloved, he that rightly knows Christ crucified, knows enough: Therefore the same Apostle saith, Galat. 6. 14. God forbid that I should rejoice in any thing else, save in Jesus Christ, and him crucified. Christ crucified is a Christians only joy, only delight; therefore the Apostle Paul prayes, Rom. 15. 13. That God would fill them with all joy and peace through believing, and why? by believing, the soule comes to enjoy this crucified Christ, and so justification and peace, Rom. 5. 1.

Question. But some may say, How shall we know that I doe indeed exalt Christ in my soule?

Answer. First, Christ is then exalted in our soule, when the Lord brings over the soule to look upon Christ, as its alone justifying cation. O beloved, then is the Lord exalted, when the soule comes to see that there is nothing but emptinesse in it selfe, when the soule can through the power of God, cast down all but the feet of Christ, and looke upon all its own righteousness as dung and droffe in comparison of Christ; so the Apostle Paul, Phil. 3.

73. 8, 9. the Apostle having in the 5. and nine  
verses, laid downe what hee was once in 10. 4, 25.  
vers particulars in his owne righteousnesse, right  
amongst all the grounds, (as once he thought)  
them grounds of comfort ) one and not the all g  
least was , hee walked as touching the Lawe sticke  
blameleſſe . But what things were gaide anſt  
that is, I counted gaide, and rested upon them  
I now count them loſſe for Christ ſake, yey wh  
doubleſſe , I count all things but loſſe for the conſidera  
excellency of the knowledge of Christ Jefuſatio  
my Lord, and verſe 9. and be found in him , ſooke  
having my owne righteousnesſe which is of me and ju  
Law , but that which is through the faith in the  
**Christ, the righteousness which is of God** or.  
faith : O here is a ſoule exalting Christ 2.  
bove all , laying all his owne righteousneſſe lowe  
lowe, even as lowe as dung and drosse in conſidera  
parison of Christ : O what faith thy ſoule by lo  
this, now man, woman, diſt ever ſee thiſ to the  
owne righteousneſſe , or at leaſt thiſe owne ſte  
unrighteousneſſe ? hath the Lord opened thiſ conſidera  
eyes to ſee a vanity, an emptineſſe in thiſ that thiſ  
once trusted to ? hath the Lord let forth a ve  
glimpſe of hiſ glory into thy ſoule , ſhining thiſ  
downe in the face of Jefuſ ? can you ſay ; I muſt  
doubtleſſe , I account all things but loſſe of thy :  
the excellency of the knowledge of Christ Jefuſ condi  
my Lord. Is thy ſoule carried forth above never  
and beyond thy ſelfe to the Lord Jefuſ am  
thiſ

thine alone righteousness? See *Esay* 45.  
id 4, 25. Surely shall one say, in the Lord, have  
righteousnesse and strength, verse 25. In the  
Lord shall all the seed of Israel be justified, and  
shall glory. In the Lord Christ thou seest thy  
justification, and in him thou gloriest, thou  
instant say, God forbid, I should glory in any  
thing below Christ, *Jer. 23. 6.* This is his name  
by which he shall bee called, the Lord our righ-  
teousnesse, the Lord our covering, our justi-  
fication; this is thy ground, when thou canst  
swoke upon Christ as thy alone righteousness  
and justification, and so seeing an excellency  
in the knowledge of Christ in this particu-  
lar.

2. A soule then exalts Christ, when it  
lookes so upon Christ, as that it is carried  
on with a principle of love after him, and it is  
by love as it were glewed and knit up to him:  
unto the Apostle, *Roma. 8. 35, 38.* Who shall sepa-  
rate us from the love of God? And when love  
constraines thy soule to follow God, *2 Cor. 5.*  
*4.* The love of Christ constraines us, and when  
love so glewes and knits thy soule to Christ  
that thou takest him as the wife takes her  
husband, for better for worse, as wee use to  
say: when thou canst follow Christ in all  
conditions, to tryall, prisons, dearb, nothing  
everies thee from him, when as with *Abra-*  
*ham* thou goest forth from thine owne Coun-  
try,

trey, thy sinnes, sinfull companions, and for the lowest Christ, not knowing whether thou lift goest, whether to liberty or prison, that make nothing with thee, *Heb. 11. 3.* By Faith Abraham obeyed, and went forth of his own Country, not knowing whither he went, this all, flowes from faith, *Gal. 5. 6.*

3. When the Lord Jesus is the alone delight and joy of thy heart, beleieve it beloved if the soule exalt Christ rightly, thee will be Sain thy delight and joy, thou wilt bee able to sing the song of Mary, *Luke 46 47.* *My soul doth magnifie the Lord, and my spirit rejoiceth in God my Saviour;* there will bee joy and peace come in through believing, joy unspeakable and full of glory, according to *Phil. 4. 10.* *Rejoyce in the Lord alwaies, and againe, I say unto you,* rejoice, &c.

4. The soule that truly exalts Jesus, is established in the enjoying of him, and now the soule hath enough, when it hath Christ, who will have the world, sin, pleasure, I have pur Christ saith the soule, a goodly portion, now the soule is fifted for any condition, come affliction, persecution, the soule glories in all, because it enjoyes God through Christ in all *Cor. 11. 30.* after the Apostle had mentioned his afflictions, he concludes that he will glorify in all, see *chap. 12. 9.*

5. Lastly, when Christ is all, and in all

for the soule, then doth the soule rightly exalte and  
honour Christ, when it enjoyes a fulnesse in  
Christ in the want of all things, and sees an  
emptiness in all things without Christ; this  
the Apostle could see and say, he is all and in  
all, Col. 3.11. Christ is all and in all, he is the  
way the truth and the life, John 14.6. He is  
the light and life of men, John 1.4. He is meat,  
drinke and cloathing, as we use to say, to the  
Saints hee is their meat and drinke, see John 6.  
My flesh is meat indeed, and my bloud is  
drinke indeed: O beloved, every Beleever  
spiritually eats and drinkes the flesh and blood  
of Christ, that is, liyes upon Christ; hee doth  
not build upon Ordinances, Prayers, Duties,  
no, no, give me Christ saith the beleeving  
soule, Christ in hearing, Christ in preaching,  
in the supper of the Lord, &c. Beleeve it  
beloved, nothing lesse then Christ can satisfie  
the living, the beleeving soule; and likewise  
in temporall things, the Beleever sees all  
purchased for him by the blood of Christ.  
and so in every Creature, hee liues upon the  
flesh and blood of Christ, and thus every  
Belleever lives upon Christ, see Verse 53.  
Then Jesus said unto them, verily, verily, I say  
unto you, except ye eat the flesh of the Sonne of  
man, and drinke his bloud, you haue no life  
in you, ( harke you friends ) Hee that doth  
not thus spiritually eat and drinke the flesh  
and

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and blood of Christ hath no life in him :  
signe of a dead soul that lives upon Ordinances  
Creatures without Christ.

2. Christ is cloathing and covering also  
he covers the nakednesse of men and wome  
that believe, see Rev. 3. 18. *I counsell thee to be  
buy of mee, &c. White raiment that thou  
mayest be cloathed : what is this cloathing ? W  
the righteousnesse of the Saints , see Rev. 19. 8  
*The fine tinnen is the righteousness of the minis  
Saints, Christ Jesus is the Saints righteousness  
1 Corinb. 1. 30. Jer. 23. 6. and so the Saint  
covering. The Saints Spiritually enjoy Christ  
also in their externall cloaths and covering ; see 29  
that I say , he rightly exalts Christ in his soule is  
that sees Christ to be all , and in all to him see  
&c.**

I shall now come to the exaltation of Christ  
in his Offices, in the dayes of the Gospel, Priest  
Prophet and King, in these is Christ to be exal  
ted.

1. He is the great High-Priest of  
his people , and in this particular he is  
to be exalted in the dayes of the Gospell , that  
is , as the alone attonement and peace-maker  
betwixt God and man.

The Leviticall High-Priests under the Law  
were a type of Christ our great High-Pri  
under the Gospel.

Therefore , for my more clear proceeding

Whereon Christ & the  
ewish High-Priests  
gree, and wherein  
they differ.

Well High-Priest, and those High-Priests a-  
gree: and wherein they differ.

What their Office is, and wherein they a-  
gree, for those High-Priests in all their ad-  
ministrations, typed forth Christ our High-  
Priest.

1. The Office of the High-Priests, it was to  
offer sacrifice for sins of the people, *Exod. 28.*  
*Levit. 9.* from the 1. to the 7. verse  
hath Christ done, he hath offered sacri-  
fice for sin, and herein Christ doth not only  
agree with those High-Priests in offering sa-  
crifice for sin, but he differs also, excelling  
those High-Priests, for they offered sacrifice,  
is true, but it was the flesh and blood of  
creatures, a Lambe, a Ram, Goats, Bulls, &c.  
*Hebr. 9. 34. Hebr. 9. 13, 22.*

But Christ Jesus, he offered not the blood  
Goats and Calves, but his own blood, *Heb.*  
*12, 14.* his own body, *Heb. 10. 10.* Christ  
hath offered himselfe a sacrifice, *Ephes. 5. 2.*  
Christ hath loved us, and given himselfe for  
an offering and a sacrifice to God, &c. so  
see Christ exceeds in the very first, in the  
offering, in the Sacrifice, he offers his own  
body

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body, his own blood upon the Crosse a sacrifice for sin, and indeed those legall Sacrifices were but a type of Christ our sacrifice, and in themselves could not doe away sin, but they directed to Christ, therefore Christ called the Lambe slaine from the beginning, o from the foundation of the World, *Rev 13.8.* and *1 Pet.1.18.29.*

2. The High-Priests by offering sacrifice were to make atonement and peace for their own sins, and for the sins of the people, *Levi 19.7.* Moles said unto Aaron, go to the Altar offer thy sinnes offering, and thy burnt offering, make an atonement for thy self and the people, *Chap.15.30.* The Priest for the unclean woman, was to offer a sin offering, and a burn offering, to make an atonement for her before the Lord: This was the end wherefore he went into the holy place, *Chap.16.3.* To make an atonement for the children of Israel before the Lord, vers. 34. This Christ our High Priest hath done: hark you beloved, Christ our High-Priest hath offered sacrifice, and by his sacrifice he hath put away sin, made an atonement, that is, peace and reconciliation between God and man, *Rom.5.10.12.* Being enemies, were reconciled to God by the death of his Sonne: Note, here is Christ reconciling by his death, Christ a sacrifice dying, and so conciliing; you shall see all along the Scripture

that it is Christ a sacrifice, Christ dying, that is, our reconciliation, our atonement, and peace, Ephes. 2, 13. They which were sometimes afarre off are made nigh by the blood of Christ, ver. 14. he is our peace, ver. 15. having abolished in his flesh the enmity, &c. ver. 16. and that he might reconcile both unto God in one body by the cross, &c.

You see Christ hath made peace by his blood, having abolished in his flesh the enmity of the Law, made reconciliation by his Crosse, see Col. 1. 20. and making peace, how? through the blood of his cross; it is by the blood of his cross, by his death, wherein he offered himself a sacrifice for sin, that he hath made peace for all his people.

Note, in this also, that Christ our High-Priest exceeds those Jewish High-Priests: Christ our High-Priest hath indeed made peace and reconciliation for sinne, hee is our peace: and that the Jewish High-Priest could not doe; their sacrifice could not make peace farther then the soule was led unto Christ, see Heb. 10. 1. The Law having but a shadow of things to come, can never with those sacrifices that they offer, make the commers thereunto perfect, and verse 4. For it is not possible that the bloud of Bulls and Goats should take away sinne; Christ hath done that which the blood of Bulls and Goats could not doe, that

which never a High-Priest in the world could doe, hee hath taken away sinne, hee hath made peace, and every beleever receives the atonement from his hands, *Rom. 5. 11.* *By whom (namely Christ) we have now received the atonement.*

O beloved ! What doe your soules say to this? Christ hath wrought peace for every soule rightly receiving him , hee hath done that which the Priest could not doe , hee hath done that , thou thy selfe couldest never have done, if the Lord helpe thee rightly to looke to him : and this hee hath done in offering himselfe a Sacrifice for sinne , dying upon the *Crosse.*

How should this informe poore creatures whereto looke for their peace and atonement? O doe not looke for it in duties , in teares , in professions ; it is not crying but dying that will take away sinne ; it is not tears, but blood that will make peace, *Col. 1. 20.* *Heb. 9. 22.* *Without bloud there is no remission :* Beleeve it, if ever thou hast peace , thou must have it from a Christ dying, *Rom 8. 33, 34.* *Who shall lay any thing to the charge of Gods Elect?* *It is God that justifieth, who is he that condemneth?* it is Christ that dyed, &c. He dyed for us, and rose againe for our justification, *Rom. 4. 15.* it is through him who hath given us, himselfe a Sacrifice for sin that you must come Who

ld to see your sin pardoned; if ever you see it pardoned.  
 O how doe poore ignorant blinde creatures  
 receive themselves, seeking peace where it is  
 not to be found, in duties, teares, &c. They are  
 broken cisternes to themselves that will hold no  
 water, (that is the reason they are so empty,)   
 cry compasse themselves about with parkes of their  
 owne kindling, *Ezay 50. 11.* that is the reason  
 they aby lye downe in sorrow, they seeke the liv-  
 ing among the dead, that is, haying consolations  
 e to mongit dead workes, and that is the reason  
 im they finde it not; beleevye it beloved, if ever  
 thou enjoy true peace, it must bee let into your  
 soules by a dying Christ, if ever you are saved, it  
 must be by crying of, and beleevynge in the Lord  
*Jesus,* *Ezay 45. 22.*

in 3. The High-Priest was to bear the names  
 than the children of Israel in two stones be-  
 fore weone their shouolders, *Exod. 27. 12.* so hath  
 Christ borne, not onely the names, but the  
 evillnes of his people also upon his shouolders;  
*Ref. 2. 24.* He hath borne our sins on his owne  
 shalldy on the Crosse. He which knew no sinne was  
 et made sinne for us, that wee might bee made the  
 demighteonsse of God in him, beleevye it beloved,  
 for hole sins and corruptions that so much trouble  
 the souls of Saints, he hath borne them all him-  
 selfe, he himselfe bare our iniquities upon hi  
 own body.

4. The High-Priest bare the names of the children of Israel on a brest-plate of judgement, for a memorall before the Lord continually. Exod. 28, 29. He bears their names, and judgements before the Lord, &c.

So doth Christ, our High-Priest, bear the names of his people; yea, their nature, and judgements upon his heart, before the Lord continually: he presents them before his Father continually. Now Christ may be said to bear many the names of the Saints upon his heart.

First. In his continual presenting them to himselfe and Father, without spot righteous in his own righteousness. Ephes. 5. 25, 26, 27.

Secondly, In respect of their nearnesse to him. Beloved, that that comes to a man's heart, comes neare unto him: the Saints of God are as neare unto him as his own heart: he touches them, toucheth the apple of his eye. he that persecutes them, persecutes Christ. Th.

Acts 9. 2. O therefore, let men take heed how they persecute Christians; It were better a man's stone were hanged about their necks, and they cast into the sea, then offend or persecute the Saints.

But the Saints, whdnt the Lord hath shall call, are upon his heart, in respect of ready love unto them. Beloved, the Elect were on the heart of Christ from all eternity: Ephes. 1. 4. That was the reason, why he com

thento the world, to take your nature, your sinnes,  
to come sinne and a curse for sinners. It was his  
lly love. The Elect of God was so upon the heart  
of Christ from eternity: and hee will give  
his heart blood before hee will lose one of  
them. O what doe your hearts say to this (deare  
an brethren and sisters) is not here comfort for  
our soules? O thou art perhaps affraid whether  
not Christ loves thee: this is the complaint  
many times of the gracious soule: but know  
this, you, to whom, God hath given faith in  
his Sonne, thou art upon the heart of the Sonne  
respect of nearnesse, in respect of love, hee  
loves thee more then thou canst love him,  
For God is love, John 4. 26. He beares thee up  
in his heart ( poore soule) and what canst  
you desire more? See Cant. 8. 6. see what  
Christ saith of his Church, Chapter 4. 9. and  
5.

Thirdly, The Saints are upon the heart of  
Christ in respect of his remembraunce of them.  
The righteous shall be had in continuall remem-  
brance, Psal. 112. 6.

O here is comfort for the poore afflicted  
soules of the Saints! it may be you are under  
affliction, either external or internal, and art  
ready to complaine, as once David did, as if  
the Lord had forgotten to be mercifull. Psal. 13.  
What ever thy condition bee, God hath  
not forgotten thee; no, no, thou art upon his

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heart; thou art neare and deare unto him, thou art very precious unto him, hee hath set thee a seale upon his heart, and hee cannot forgo thee.

Object. But you will say perhaps, will God forget me when I forget him? I have a wicked decitfull heart that gives me the lie when I come to pray, and the name of the Lord is not so precious upon my heart as I will have many times.

Answe. But God will not forget thee. *Esay 49. 15, 16.* Can a woman forget her childe, from having compassion on the Sonne of her wombe? yea, they may forget, but I will not forget thee. Behold, I have graven thee upon the palmes of my hands, thy hands are continually before me, &c. O blessed word, the Lord will not forget, thou art only upon his heart, but upon his hands ever in his sight, his eye is ever over thee in good.

Fourthly, The Saints are upon the heart of Christ, and there he will keepe them, *John 10. 28.* which thou hast given me have I kept, none of them is lost, &c. *John 17. 12.* Ah blessed word! able to beare up the spirits of the Saints, to whom God hath given faith, to you poore doubting Christians, who are sometimes afraid that your hearts will depart from you, and perhaps are ready sometimes to

plaine with David, *I shall one day fall by the hand of Saul.* So thou art ready to say, O this wicked heart of mine, O this proud, this stubborne heart of mine, I am afraid least all is nothing, and that I shall one day fall by it: O beloved, you (to whom God hath given faith) are upon the heart of Christ, and if thou canst but once see thy selfe there, it is enough, thou needest not feare thy falling. Dost think (man, woman) that Christ hath set thee there for nothing? No, no, hee will keepe thee there; if it is true, were the power of standing or falling left to thy selfe, then thou mightest well doubt, but thou art kept by the power of God, through faith: *1 Pet. 1. 5.* thou art preserved at, and in the heart of Christ, his love is so to thee that hee will not lose thee, none shall pluck thee out of his hands, hee loving thee once, will love thee to the end, however some pretend a falling away from grace, after the soule comes truly to beleeve in the Lord Jesus, but it is but a vaine fancy, and an imaginary conceit, for it is a part of the Covenant of Grace on Gods part, to keepe thee from falling. *Jer. 32. 40,* *I will put my feare into their hearts, and they shall not depart away from me.*

Fifthly, The High-Priest was to beare the iniquity of the holy things in a plate of pure gold on their fore-heades, before the

Lord, alwaies, that they might be accepted So before the Lord, *Exod. 28. 37, 38.* So Christ beares the iniquity of the holy things of them to the Saints, the best Saints, I meane, the most holy which is not able to performe any duty to God, but is on there is a great deale of sinne in it, iniquity place cleaves to it, now beloved, as *Christ* hath: V. borne all the rest of the sinnes of the Saints, so hee her beares all the sinne, all the iniquity of them is placed to the holy things of the Saints. O comfort for them ma Saints, thou canst not heare, nor pray without sinne. Why? *Christ* beares all the iniquity. Then of thy holy things, he presents thy person, and thy Prayers to God without spot, *Ephes. 5. 27.* v. There is never a Prayer put up unto God in the name of *Christ* in faith, but Christ presents it, *v. John 16. 23. Whosoever ye shall ask the Father or the Son in my name it shall be given you,* See *Revel. 8. 3.* v. Once The Angell *Christ Jesus* stands at the Altar, i. having a golden Censor with much Incense, that he might offer it, or adde it to the prayers of the Saints. O beloved! here is the blessed word for the soules of the Saints, whether particular Saints or Churches: *Christ* adds to your prayers much Incense, the Incense of his owne merit.

Sixthly, The High-Priest was to goe once a yere into the most holy place, within the vaile, *Exo. 30. 10. Levit. 16. 2. & 34 compared with Rom. 10. 4. Heb. 9. 7.*

So is Christ our great High-Priest; *Heb. 4.* Christ 4. passed into the Heavens, within the vaile, thento the Holy of Holies, *Chap. 9.12.* Neither solvish the bloud of Goats and Calves, but by his owne blood, bee entred once into the Holy Place, having obtained eternall redemption for us: What doth Christ there? why beloved, soe hee hath made peace and reconciliation for this people, so hee is entred in within the vaile to make intercession for them: *Hebreus 7.* ouerse 25.

The second particular is, wherein Christ exceedeth those High Priests differing, wherein Christ excels them: It is true, that in all it selfe Christ excels them, before they were but the Type, Christ the substance;

Christ excels the Jewish High-Priests.

1. Christ exceeds those High-Priests, as In he was the Son of God, *Heb. 4.14.* Seeing then that we haue such a great High-Priest, Jesus is the Son of God, let us hold fast our profession, *Chap. 5.5.*

The Jewish High-Priests were Aaron and his sons, *Exodus 28. 16. Numbers 18. 1.* But Christ our High-Priest is the Sonne of God. Hee was declared to be the Sonne of God with power, by his Resurrection from the dead, *Chap. 4.*

2. They offered the blood of Bulls and Goats,

Goats, of Lambs and Rams, as you heard  
*Hebr. 9. 12, 13.* but Christ offered his own  
 body and his own blood, *ver. 14. Chap. 10. 10.*  
*He offereth a better sacrifice, having obtained*  
*a more excellent Ministry, by how much also he*  
*is a Mediator of a better Covenant, established*  
*upon better promises, Heb. 8. 6.*

3. They first offered for their own sinnes  
 and then for the sinnes of the people : *Levi-*  
*9. v. 7.*

But Christ our High-Priest offered himself  
 a sacrifice for the sins of his people onely : for  
 he had no sinne of his owne, there was no sin  
 found in his mouth : he was the innocent, ho  
 ly, harmlesse Lambe of God slaine, without  
 spot, or blemish : *Hebr. 9. 14. He offered him*  
*self without spot or without fault to God.* Here  
 in Christ wonderfully exceeded the High  
 Priests : they, it is true, had holy garment  
 made them, *Exod. 28. 2.* typing forth wh  
 holiness it was meet a High-Priest, a Peac  
 maker, should have : likewise typing for  
 that perfection of holiness which was  
 Christ : he was the perfection of that type, *in*  
*Heb. 7. 26.* For such an High-Priest became  
 us, holy, harmlesse, undefiled, separate from sin  
 ners, made higher than the heavens : the High  
 Priest had holy garments, Christ is holiness  
 it self. Beloved, here was a meet sacrifice to  
 offered for poore sinners ; had he not been sin

a one, he could not have taken away sin, therefore such a one became us.

4. The High-Priests they offered many sacrifices ; once every year they went into the holy place : *Exod. 30. 10. Hebr. 10. 3.* But Christ our High-Priest, offered himself once for all, *Heb. 10. 10.* By which will we are sanctified, through the offering of the body of Jesus Christ once for all ; and after he sate down on the right hand of God : a wonderfull Gospel mystery I under the Jewish Priests, and there was a remembrance of sinne in the consciences of the sinners, though holy, and gadly : for that ministration could never take away sinne, *Hebr. 10. 11.* that is, never take away, the everlasting guilt of sinne : they held under those sacrifices, but present pardon, and so present peace every new sacrifice being a new remembrance of sinne. But by Christ our High-Priest, who hath offered himself once for all, and by that one sacrifice, we have obtained eternall redemption, *Heb. 9. 11.*

*Object.* Had not the believing Jews eternall redemption by Jesus Christ under the legal Priesthood ?

*Ans.* It is true, they had, but by that Priesthood they had it not so sealed to their souls at once, but had their peace comming in by new sacrifices, there was ever conscience of sinne, a remembrance of sinne, if they had had everlasting

king pardon come in at one sacrifice, there need not to have been an offering for sinne again, *Hebr. 10. 1, 2.* but we under the Gospel, who believe, have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away by one sacrifice, so that now there remains no more conscience of sin, *Heb. 10. 1.* that is, sin doth not lie upon the conscience of believers unpardon'd, but they see all done away in Christ.

*Use.* This may informe you of the reason, why so many poor creatures go without comfort: they have their comfort by fits, as wee use to say, namely, when they can pray well, and their comfort comes in from their duties, an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and true peace, but Jesus Christ, who is the same yesterday, to day, and the same for ever, brings in true and perfect peace, eternall redemption to the souls of his people.

5. The Legal High-Priests were but for a time, till Christ: but Christ our High-Priest is an everlasting High-Priest, a Priest for ever after the order of Melchisedeck, *Heb. 13. 5, 6. v. 20.* Melchisedeck was without beginning, that is, known, and without end; so is Christ without beginning, and without end, *Heb. 7. 3.* Hence it is, that all that ever Christ (as he is a High priest) hath

hath purchased for his people, is like himself, everlasting: everlasting reconciliation, everlasting life, &c.

6. Lastly, the High-Priest entred into the holy place, within the vaile once a yeare: namely, into a worldly Sanctuary, indeede a type of Heaven, Heb. 9. 1, 2, 4. but Christ as he hath obtained a more excellent Ministry, Heb. 8. 6. so he is not entred into the holy place made with hands which are the figures of the true, but into heaven it self, now to appear in the presence of GOD for us, Hebrewes 9. 24. O blessed word for Believers! Christ our High-Priest is entered into the very heavens, to appare for his people, as he undertooke to beare their sinnes, and pay their debts, so hee now alwaies appears personally for his people, and truely you see beloved that Christ is our great High-Priest, and wherein he not only answers the Legall High-Priest, but also exceeds him.

The second particular to be considered, is, that Christ Jesus as he is Priest, is to be exalted and lifted up in the dayes of the Gospel, and that both in the preaching of the Gospel and in the hearts of his people.

1. In the preaching of the Gospel, Christ is to bee exalted as the alone High-Priest, the promisement, peace-maker, and reconciliation, between God and man: and that in opposition to

to all legal righteousness, or peace sought for in a legall way: beloved, thus Christ was exalted in the dayes of the Apostles, *Act. 10. 36.* his *Peter calle* preaching peace by Jesus Christ: and in the Epistle to the *Hebrews*, it is the main drift of the Spirit of God to discover, yea to exalte, to lift up Christ, the alone High-priest, holding forth the dignity, the excellency and unfeoffed lity of his office.

And this was received alwayes in the hearts of the Saints, *Christ our High Priest, Christ, & our peace*, *Ephes. 2. 14.* for hee is our peace, vede *C. i. H. two fifties* I knowe not howe at b

Now to speake more punctually to the High-Priestly Office of Christ, it consists in these by two particulars, partly in Reconciliation, partly in Intercession.

In Reconciliation, that is, in reconciling God to man, and man to God: Now hereto it is true, God was ever reconciled to his Elect in his Son from all eternity, for he loved them in his Sonne, *Ephes. 1. 4.* from before the foundation of the world: he never looked upon them but in his Sonne, yet so, as with that relation to his death, so working peace of God Beloved, this was the great designe of God sending Christ into the world to make peace and reconciliation, *2 Cor. 5. 19.* To wit, that is God was in Christ, reconciling the world to him selfe, namely the Elect (amongst the Gentiles) since

for who were alwayes counted for the world , see  
Gal. 3. 11. 11, 12, &c.) not imputing their sins, &c.  
This was the great work God had to do in the  
world, when he manifested that great mystery  
of godlinesse, 1 Tim. 3. 16. God manifested in the  
earth, &c.

hol. And this Christ hath done (beloved) he hath  
perfected it, and finished it, see 2 Cor. 5. 18. and  
things are of God , who hath reconciled us  
unto himself by Jesus Christ , so also, Rom. 5. 10,  
11, & Heb. 2. 17. Wherefore in all things it be-  
came meet for him to be made like unto his brethren,  
that he might bee a mercifull and faithfull  
High-Priest ; in things pertaining to G O D ,  
why? to make reconciliation for the sinnes  
and the people , a blessed word for all belie-  
vers. God is reconciled to them in his Sonne,  
and is at peace with them ; this was the end  
Now therefore Christ came into the World to  
make peace for the Saints , and to give life  
unto them : hence it is Christ saith. John 10. 10.  
e them come: that yee might have life , and that  
yea might have it more abundantly : hence it  
will that the Gospel of Christ is called the Gos-  
pel of peace, Epbes. 6. 15. and the glad tidings  
of peace, Esay 57. 7. the Covenant of the Gospel  
is a Covenant of Peace, Esay 54. 10. Ezek. 37. 26  
God is a God of peace , and at peace with belie-  
vers, Rom. 5. 1. 1 Thess. 5. 23. and Christ is a  
Prince of Peace, Esay 9. 6.

Thus

Thus you see ( beloved christians ) w<sup>t</sup> him  
peace and reconciliation here is wrought Cbr  
**C**hrist for all believers, a God of peace; a Covenant of peace, a Gospel of peace, God bath on conciled us to himselfe through his Sonne, kni<sup>t</sup>  
hee is our peace, who hath made both one  
and broken downe the middle wall of partition,  
and made us Gentiles one with the Fati<sup>n</sup> God  
through faith, having abolished in his fleshe  
the enmity, to make to himselfe of two  
new man, so working peace; that hee might  
reconcile both unto God in one body by way  
Crosse.

The second thing considerable, is, the manner  
how he makes this peace, and that is, God  
in bearing their sins. 2. In laying downe some  
life and blood: In bearing their sins, belowe  
Christ beares all the iniquities of all his people, E*say 53.4,5,6.* surely he bath borne all our  
griefes, and carried our sorrows, he was wounded  
for our iniquities, and bruised for our trans  
gressions, the chastisement of our peace was upon  
him, and with his stripes are we healed: See  
the Lord hath laid on him the iniquity of us all.

Note, First, God laid sin upon Christ: For  
condly, Christ bare them: Thirdly, their enemies  
condemned them.

1. God laid sinne upon Christ, All wee  
sheepe have gone astray; but he hath laid no

upon him the iniquity of us all, it is all laid upon Christ, so that now the sinne of all the Elect, becomes the sinne of Christ, they are laid upon Christ; He is become sinne for us, that we might be made the righteousness of God in him. *one Cor. 5. 21.*

3 Christ bare the sinnes of his people, God did not onely lay sinne upon Christ, but he bare it, *I Peter 2. 24.* he bare our sins on his own body on the croffe, and so hath born our griefe, and carried our sorrowes: this is the way beloved, by which Christ hath made peace for his people in bearing their sins: there was no other way left for reconciliation between God and man, *John 1. 14.* but God must become man, that so hee might bear our sinnes, and so our griefes and sorrowes, that he might be bruised for our iniquities, and that the punishment of our peace might be upon him.

3 There God condemnes sinne, and Christ now beares not only sinne, but justice for sinnes, Man sinnes, Justice is offended, and that must bee satisfied; Christ steps in, hee takes the blow, he becomes surety for sinners, stands in our room, and payes the debt, *see Rom. 8. 3.* For what the Law could not doe, in that it was weak through the flesh, God sent his Sonne in the likeness of sinfull flesh, and for sinne conuicted sinne in the flesh. Note, beloved, God did not onely lay sinne upon Christ, but Christ bears

**bearers** it, and there God condemnes it, when God finds sinne, there he condemnes it: God condemnes the sin of his people in the flesh his Son.

O what doth thy soule say to this, Dear Christian! before ever thou couldst be reconciled to thy God, Christ Jesus must bear thy sinnes, and the condemnation of them in his own body.

O see, see man, what a burthen thy sinnes were to thy Saviour; if thou hast any interest in him, follow him to the mount of Olives, see him in his agony, *Luke 22. 44.* sweating drops of blood, great drops of blood, trickling down to the ground, this was the weight of thy sinnes laid upon thy Saviour, before ever thy penitence was purchased, see him upon the cross (bearing thy sinnes and my sinnes, man, woman we have any interest in him) and the condemnation of them) crying out, *My God, my God, why hast thou forsaken me?* Beloved, it was heavy with our Saviour.

**Use.** Learn hence to take heed of sinne, nor take delight in any sinne, truly beloved, you love the Lord Jesus, you cannot love that which was such a heavie burthen unto him. O beloved, how should justified, saved persons take heed of sin, of every sinne! the least sinnes that thou canst imagine, tooke hold on Christ so, as well as the greatest: O therefore take heed

of pride, of anger, of foolishnes, vanity, the least sinne is much unbecomming Christians : O beloved , how seasonable comes in that earnest exhortation of the Apostle? Rom. 12. 1, 2. Christ having given up himselfe for your sinnes , that you give up your selves , your soules and bodies , a holy , living , acceptable sacrifice to the Lord .

2 As Christ hath made peace in bearing the sinnes of his people, so also in laying downe his life and blood for them : beloved, before ever there could bee peace and reconciliation made , Christ must die for it , give his life and ow blood for it , all those ceremoniall sacrifices under the law were a type of a dying Christ , whence it is that he is called a Lambe slaine from the beginning : beloved , Christ having undertaken to become a High-Priest , a peace-maker between God and man , nothing lesse then his blood could doe it , Heb. 9. 22. Without blood there is no remission : no justification without blood , Christ dying is a Christians justification , Rom. 5. 9. being now justified by his blood , wee shall be saved &c. no purging of sinne without blood , Heb. 19. 14. how much more shal the blood of Christ who through the eternall spirit offerred himselfe , purge your consciences from dead sinnes to serve the living God , Revel. 1. 5. Christ who hath loved us , and washed us from our sinnes in his owne blood , &c. there is no pardon ,

and so no peace without blood, *Heb. 9. 22.*  
 Thus beloved you see that all must be done by  
 blood, and that by the blood of Christ too, the  
 blood of all the creatures in the World, nay,  
 of all the men in the World, was not able to  
 redeeme, to make satisfaction for one soule,  
 nay for one sinne, nothing lesse then the blood  
 of Christ could doe it, *1 Pet. 1. 18, 19.* silver  
 and gold could not doe it, *the blood of creatures*  
 could not do it, *Heb. 10. 5.* It is not possible that  
*the blood of Bulls and Goats should take away*  
*sinne.*

*Object.* But some may say, that God has  
 never any thing against his Elect, he ever lo-  
 ved them from eternity, *Jer. 31. 3. I have loved*  
*thee with an everlasting love,* *Ephes. 1. 4. he*  
*chose us in him from before the foundation*  
*of the World.*

*Ans.* True, God ever loved his Elect, and  
 ever intended mercy and love unto them; yet  
 he so loved them as with relation to the death  
 of his Son, and from everlasting determined  
 to satisfie his justice, to take away sin, and won  
 peace by the death of his Son; and the truth is  
 that God had as really an eye to the death  
 of his Son, from all eternity, and saw it as actual  
 then, as if Christ had then suffered, see *Ephes.*  
*1. 4. He chose us in him from before the founda-*  
*tion of the World,* in him, with relation to his  
 death, to his making satisfaction for sinne, no

that God could not have made the Saints at once, and have saved them presently, and never have suffered them to sin , but this is the way God in his wisdome appointed to manifest his mercy on the vessels of mercy, and his justice on his enemies ; so that now beloved, God having appointed this to bee the meanes to bring sons to glory , there could never have been any remission, any peace, but by a dying Christ ; therefore he is called, *a Lambe slaine from the foundations of the World, Revel. 13.8.* and indeed, Christ was as a Lambe ever slaine in Gods account , and hee beheld all things as present, and saw both the worke of creation, redemption, and glory of his Saints from all eternity.

The second part of Christs Priestly Office, consists in his intercession at the right hand of the glory of his Father , *Roms. 8. 34. Who is hee that condemneth ? it is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us , Heb. 7. 25. Hee ever liveth to make intercession.* Beloved , this is one part of Christs Priestly Office to intercede for the Saints.

Note beloved, Christ intercedes , 1 In the Saints. 2 For them.

1 *In them Rom. 8.26,27. The Spirit it self, (to wit of Christ, Gal 4.6.) Maketh intercessi-*

*on for us, or, in us according to the will of God, in pr  
that is, God by his Spirit, helpeth us to ask him o  
things according to the will of God for we know not  
what we should pray for as we ought, but the celles  
Spirit helpeth us &c.*

*2 He maketh intercession For us, also, he doth  
ever liveth to make intercession. O blessed pur  
word for the Saints ! hee maketh intercessione vng  
for every particular Saint , hee maketh intercessione  
cession for his Churches, for us sayth the Apo of his  
stle, and through him it is, we have access wth them  
boldnesse unto the Father, &c.*

*Object. But some may object, did not Christ Esay  
make satisfaction, peace, and reconciliation dea  
when he dyed upon the Crosse, when he said, In gresso  
is finished?*

*Answ. It is true that Christ in his death and whol  
Resurrection finished the work of mans justifi and sa  
cation, Rom. 5. 9. being justified by his blood, that n  
and he made peace and reconciliation, Coloss. 1.  
20. having made peace by the blood of b  
Crosse : But wee are not to understand by dayes  
Christs interceding any new act of Christ  
done, either in way of satisfaction, or justifi  
cation : neither are wee to understand that  
Christ sits in Heaven pleading with the Fa  
ther in words, as a Counsellour pleads a cause  
before the Judge ; but Christ is in Heaven  
with the Father at his right hand , that is, in cause  
glory with him, presenting our persons, and manif*

in presenting our persons, all our services, in  
his owne person: not by any new act of do-  
ing, but by the worth of his merits, the ex-  
cellency of his person, the neere relation of the  
Saints to himselfe, *viz.* members of his body;  
so that now God cannot looke upon the Sonne  
but hee must behold the Saints in him, hee ha-  
ving so neere a relation to his Father, both by  
his personall presence, and the excellent worth  
of his merits (*whose blood spake better things*  
*than the blood of Abel*) Heb. 12. 24. *hee con-*  
*nually makes intercession to God for the Saints,*  
*Exay 53.12 Hee hath poured out his soule to the*  
*death, and hee was numbered among the trans-*  
*gressors, he bare the sins of many & made inter-*  
*cussion for the transgressors:* Here you have the  
whole Priestly Office of Christ, 1 *Bearing sins,*  
*and so working peace.* 2 *Making intercession by*  
*that means for transgressors.*

*Use.* If so that Christ Jesus is to be exalted  
and lifted up as the alone High-Priest in the  
dayes of the Gospell, hence will properly arise  
four words of application. 1 A word of *Ad-*  
*miration.* 2 A word of *Informations.* 3 A  
word of *Exhortation.* 4 A word of *Conso-*  
*lation.*

*Use.* First, A word of *Admiration:* O what  
cause have the Saints to admire God, who hath  
manifested himselfe in his Son: I say to admire

him. 1 His *Wisdom*. 2 His *Love* and his *Mercy*. 3 His *Justice*. 4 His *Power*, all manifested in his Son, to and for the good of *Sinners*, called whom he maketh *Saints*.

1 How should the Saints *admire his wisdome*? truly beloved, the wisdome of God as in of God other things, so in this particular (*making peace with God by the blood of his Son*) is very admirable, the beloved wisdome of God wonderfully appeared in the Father whole worke of God, with relation to the creation *Job 37.14, 15, 16. c. 38.4. &c.* and this the *Ep. 3.14* Saints should be acquainted with, that their hearts might admire him.

But the redemption of the Saints is much more admirable, for beloved, this was God's *the end in making a world*, that he might set forth *and his wisdome in the redemption of the Saints*, *Hts. 1.10*. *Esay 40.* The Lord speaking as it seemes, with all care relation to the comming of his Sonne, a *Saviour*, ver. 11. *he shall feed his flocke like a shepherd*, *his beard, and gather his Lambes in his armes*, &c. or the he faith, ver. 13. *Who hath directed the Spirit of him*, *the Lord, and who was his Counsellour?* with whom tooke hee counsell, and who instructed him? &c. certainly none beloved, there was none to doe it, for he determined his whole worke, both of creation and redemption before all things; if there had been any thing then forfeited any of the sons of men, who could have invented such a way, such a meanes of recovering only,

and

is and reconciling of fallen man? truly none but  
the God of wisedome, and therefore Christ is  
called in Scripture the *wisedome of God*, Luke  
11.49. 1 Cor. 1.21. we preach Christ the wise-  
dom of God, &c.c. 2.7. But we speak the wisdom  
of God in a mystery, the hidden wisedome which  
God ordained before the world began. Note, be-  
he loved, the Lord Jesus Christ, the wisdom of the  
Father, him in whom the Father manifests his  
wisdom, was ordained before the world began,  
Ep. 3.10, 11. it is called the manifold wisedome  
of God.

Well may it be called manifold, for it is in-  
finite, ther is no numbering of it, Ps. 47.5. great  
is the Lord, and of great power, of his under-  
standing there is no number.

How should this take off from the Saints  
with all cares and feares concerning the things of  
this world? he who is infinite in wisedome;  
wisedome it selfe hath taken care for thy soule,  
or thine eternity. Doubt not, but rest upon  
him, his wisedome shall be for thee; he will so  
order, and dispose of all thy actions, as shall  
bee most advantagious for his owne honour,  
and thy good. And know this, that nothing  
comes to passe but by his wise disposing hand  
of grace: nay, hee is made unto thee that be-  
vest, *wisedome*, 1 Cor. 1.30. O admirable  
mercy, that the God of wisedome, should not  
only, wisely contrive a way for the reconciling  
and of

of sinners to himselfe, but should become their wise  
*wisdom hee is made to us wisedome*; admitteth  
 at this, all ye sons and daughters of God: what if  
 God himselfe become your wisdome? then truly  
 thy folly shall not harme thee: O thou art manif  
 ready to say, I am so foolish, so ignorant, & what if  
 O poore soule, it matters not, it is mercy thou art  
 seest thy folly, for the truth is, thou must be manif  
 fool that thou maist be wise, *1 Cor. 3.18. & 4.10.* It is,  
 that is, thou must renounce all thine owne receiv  
 wisdome, as folly; for it is selfe-wisdome, that so P.  
 is the greatest enemy to Christ. Therefore knowe  
 no man deceive himself: *If any man amongst you seeke*  
*seeme to be wise in this world, let him be a fool of the*  
*that he may be wise.*

2 What cause have the Saints to admiring  
 God in Christ, for his love? O admirable love of God.  
 what? God to give his Son to become a prop  
 titiation for the sin of sinners? is not this rich? *2 II.*  
 grace and mercy? for God to take upon his Son, &  
 the nature of man, and the sinnes of men, when we  
 make peace and reconciliation for men? what truly  
 soule can behold this love, this mercy, and not he de  
 stand admiring in the enjoyment of it?

Beloved, this love of God manifested himself to  
 to men, it is *Free, Full, Everlasting Love*: his love  
 is free without desert, there was nothing moved  
 man for to procure it, hee hath loved them *for our*  
 freely, poore soule, *Hos. 14. 4. I will bear manifest*  
*their backsliding, I will love them freely, for my de*

whose anger is turned away. Beloved, God loved freely, for he loved his before they were, *Ephe. 1.4.* he loved them freely, for he loved them when they were sinners, *Rom. 5.8.* the manifestation of it is free, for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, *Rom. 2.16.1 Cor. 1.27.* hee manifests it unto them, when they would none meet it, when men had rather keep their sins then receive Christ, as a Priest, and an atonement; *Act. 9.* the Lord meets him and overpowers him, when hee was going in a way of persecution, as it is in *Esay 65.1.* I am sought of them that asked not for mee, and found of them that sought mee not, &c. God first seeking and finding, causes the creature to seeke after God.

*John 3.16.* God so loved the World, that hee gave his son, &c, O unspeakable love, that nothing lesse, when the Son of God can serve for a gift, and who truly beloved, nothing lesse could have done for the deed, and therefore nothing lesse could be given from a God of love, who intended in his works to doe good to man, *1 John 4.10.* Herein is his love, not that wee loved God, but that hee loved us, and sent his Son to bee the propitiation for our sinnes, and herein is the love of Christ manifested to become a Priest, a Sacrifice, to pay downe his life for sinners, *John 5.13.*

Greater

Greater love then this hath no man, that would  
man lay downe his life for his friends. Hee causeth  
is great love, love to be admited of all the  
Saints.

3 This love of God manifested in the  
Sonne, is everlasting love, Jer. 31. 3. I have alwaies  
loved thee with an everlasting love, then since  
fore in loving kindnesse have I drawne thee unto  
Hark you, ( beloved friends ) God hath indeed  
oved his people from everlasting, and hee will  
love them to everlasting, John 13. 1. Havin gstrongly  
loved his owne, which were in the World, hee alwaies  
loved them to the end, that is, for everlastingly.  
Hence it is that the kindnesse, of God is a  
uled everlasting kindnesse, Esay 54. 8. In al his  
ste wrath I hid my face from thee for a moment,  
but with everlasting kindnesse will hee  
have mercy on thee, &c. his mercy is everlastingly  
lasting mercy, Psalme 100. 5. For the Lord is good,  
is good, and his mercy is everlasting, and his  
truth endureth to generation and generation.  
His Covenant made with thee who art indeed  
beleever, is an everlasting Covenant, Esay 31.  
61. 8. I will make an everlasting Covenant of God  
with them saith the Lord, a Covenant that  
shall not bee removed, Esay 54. 10, neither  
shalt thou depart out of it, Jerem. 32.40. wherefore  
hence it is that the joy of the Saints shall be  
everlasting; for indeed, were not Gods many  
covenants, Gods Covenants, &c everlasting, then 28.

that could be no true joy, but this is that which  
H<sup>t</sup>e occasions both true and everlasting joy, and  
consolation, 2 Thess. 2. 16. Now our Lord  
Jesus Christ himself, and God, even our  
father, which hath loved and given us ever-  
lasting consolation, and good hope through  
his grace, &c. Note, beloved, here is everlasting  
consolation flowing from the love of God,  
and truly the consolation could not be ever-  
lasting, were not that love communicated  
through grace everlasting. Here is admira-  
ble mercy, admirable grace, free, full, everla-  
voring.

3 The Saints have cause to admire God  
in his justice; for beloved, those two attri-  
butes of God are admirably exalted in this one  
particular, giving Christ a reconciliation be-  
tweene God and man, his love and his mercy  
exalted, in that hee to accomplish his owne  
end in a way of grace, gives his own Sonne to  
become an offering for sinne, to this very end  
and purpose, to reconcile and save sinners,  
John 3. 16. 2 Cor. 5. 19. such was the love  
of God from all eternity, that nothing could  
under this designe of grace. The Jews that had  
hand in putting Christ to death, shall have a  
part in that mercy and grace purchased by his  
breath, Acts 2. 27, 28. For they did nothing but  
what God in his Counsel had determined, Act.  
2. 28.

Now

Now as the mercy of God was herein  
imitably exalted to men, so is his justice,  
severity also, Rom. 11. 22. Behold, therefore, God  
goodnesse and severity of God, &c. Behold, he pleadeth  
is goodnesse and severity, mercy and justice, your  
be admired.

First, The mercy of God is heare admirably  
manifested, In freely choosing some to  
secondly, his justice in leaving others: First, true,  
His mercy in choosing some in his Sonne to  
and glory, Rom. 9. 23, 24. That he might  
known the riches of his glory on the vessels of his  
mercy, which bee had afore prepared unto glory  
even us, whom he hath called, &c. here is a great  
mercy of God wonderfully made knowne unto us  
the sonnes of men: And note that this mercy  
was never manifested but in a way of justice.  
justice must be satisfied for mans transgression:  
on & now that God may shew mercy without  
any wrong to his justice, hee gives his Sonne  
take upon him mans sinne, and to suffer for  
sinnes of his people, that for mercy and justice  
might meet together. An admirable worker  
grace; where God shews mercy, and his  
justice is satisfied. Never any mercy to be expe-  
cted, but where justice is satisfied: it is in vain  
for thee, O man, to expect mercy out of Christ  
there justice is satisfied, if ever thou hast mercy  
it must be there, therefore Christ calls, Mat. 11.  
21. Come unto me, &c.

Now, beloved, the Saints may admire at, and  
rejoyce in the justice of God : for the justice of  
God is for every beleever , and is as ready to  
plead for them, as the mercy of God. A Credi-  
our that is honest, he wil be ready to acquit and  
deere the principall, when the surety hath paid  
the debt, and made full satisfaction; and to de-  
clare that hee hath nothing against him : it is  
true, the surety may pay the debt, and the prin-  
cipall not know it, and hee may be affraid and  
troubled ; but when the surety shall come and  
tell him that the debt is paid, and the credi-  
our satisfied : and when the creditour shall  
rend his bond, and discharge under his hand and  
seale ; now this satisfies the man, and now he is  
clear, and comforted, now he walks boldly.

So it may bee with the poore soule ; Christ  
hath paid thy debt, he hath satisfied the justice  
of his Father , but perhaps thou wantest the  
assurance of it : beloved, to whomsoever the  
Lord hath, or shall give faith, there it is sure :  
the Lord hath sent his Ministers to proclaime it  
to your souls, *That whosoever believeth shall be  
saved;* and here he hath sent his Word to con-  
firme it unto you, and if that will not satisfie,  
you shal have his seale too, *Ephes. 1.13.* And  
justice is now ready to plead for such a soule, to  
acquit him , *I am satisfied , I have nothing a-  
gainst him :* and so justice is thine, and for thee,  
who (indeed ) beleevest.

3 The justice of God is manifested in leaving others in a lost condition, herein is the severity of God admirably manifested, especially of the Saints see Rom. 9.12, Where is God willing to shew his wrath, and make his power knowne, endured with much long suffering vessels of wrath made up to destruction? Chap. 11. the elect obtained mercy, the rest were hardened, O how should the Saints mourn at this justice? what? God to leave many in a hardened-blinde-perishing-condition, and shew mercy to mee; O wondrous full! what should God see in mee more than in such and such hardened ones! Who to bee God shew mercy, perhaps to one, and let soever twenty, a hundred, in a hardened, lost condition, and shall I bee one of the small number? O beloved, how will the due consideration of this mercy and justice, this goodness and severity of God, set your soules a work to admire God, and to praise him? this is the new song of the Saints, Revelat. 5.9. And they sang a new song saying thou art worthy to be redeemed, take the Booke, and to open the seals thereof, for thou hast redeemed us to God by thy bls. mighty out of every kinred and tongue, and people, worke Nation: O this is that which will set thy people, tongues, Nations left, and thou taught them out of them, some taken, perhaps one or two cre-

out of a family, others left ; one or two out of a generation ; others left ; some few out of a City, a Nation, and others left : O beloved, the due consideration of this one thing, will occasion your souls to sing that song, that none else could ever learn, *Revel. 14.3.* *They sung a new song, and no man could learne that song : but they which were redeemed from the earth ( called out from earthly men ) from Nations, people tongues, &c.*

4 The Saints have cause also to admire the power, the almighty power of God, working salvation for them, hee doth declare himselfe to bee the Almighty God, able to doe whatsoever hee pleaseth, hee is able to save; hee is able to worke salvation for his people which way hee pleaseth, and the power of God is manifested in Christ, working salvation for his people, see *Esay 63. 1.* *I that speake in righteousnesse mighty to save, behold, the Lord Jesus is called the mighty God, Esay 9. 6.* and *the mighty redeemer, Proverbs 23.11.* and their redeemer is mighty, hee shall plead their cause, and truly beloved, hee had need bee mighty, for hee hath undertaken a mighty worke ; the redemption and salvation of sinners, and this appears to be a mighty work.

5 Because none else could do it: beloved, God hath done such a worke for his people, that no creature nor created power in heaven or

## 50 Christ exalted as the alone

earth could doe it, *Esay 45. 21.* There is no God besides mee, a just God and a Saviour there is none beside me, none can save beside God, *Hos. 13. 4.* There is no Saviour beside me, therefore in vaine is salvation hoped for from the mountains, truly in the Lord our God is the salvation of Israel, *Jer. 3. 23.* Beloved it is in vaine to looke for salvation from the hills and mountaines, from creatures, or anything beneath the Lord Jesus, There is now other name given under heaven whereby we may be saved, but by the name of Jesus, *Act. 4. 12.* O beloved, how should the Saints prayse God, and admire him for that great and glorious salvation hee hath wrought for his people: this is the song the Saints, sing unto God, *Revel. 7. 10, 11, 12.* And they cryed with a loud voyce, salvation to our God, &c. blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, &c. They sing forth Gods wondrous power, Who is a God able to save after this manner?

2 It appears to be a mighty worke, excusing the worke of the Creation, or any other rest of the works of God, if wee consider severall circumstances, or concomitants thereto appertaining. Beloved, the Lord made the World with his Word, *hee spake the world into being* and it was done, but it was not a Word that is a word

could save man being faine, no, no, beloved, there is more to be done, first, God must take upon him the nature of man; that is, the seed of David, Rom. 1.3. of Abraham, Heb. 2.16. hee must beare the sins of sinners, 1 Pet. 2.24. and their curse, being made a curse for them, Gal. 3.13. and their condemnation, Rom. 8.3. and to effect this great worke of mans salvation, *Hee that was in the forme of God, and thought it no robbery to be equall with G O D, was found in the forme of a servant, became obedient to the death, even the death of the Crosse, Phil. 2.6.7.* Here is a great worke before mans salvation is accomplished: was there ever the like worke wrought by God, greater then the Creation? there a word doth it, here must be bloud, not of an ordinary man, but of the Sonne of God; greater then the destroying or building of Nations or Kingdomes, therra a word doth it, *Jer. 18.7.8.* here must bee bloud, *Hebr. 9.22.* Thus you see, beloved, the admirable power of God, manifested in this worke of reconciliation.

Use 2 If Christ bee the alone High-Priest, the alone reconciler and peace-maker betwixe God and man, as you have heard he is, 1 Tim. 2.5. *There is one God, and one Mediator between God and man, the man Christ Iesus.* Then here is a word of information, to informe us of the

vanity and folly of those that create to themselves other grounds of peace and comfort besides Christ.

Note first, That there are many that doe thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath sayd, *There is no other name given under heaven whereby you may be saved:* yet beleive it, many there are, that rest upon duties and performances, and make that the ground of their consolation, *Jer. 2. 12,13.* *They have forsaken mee the fountaine of living water, and have digged unto themselves cisterns, booken cisternes, that will hold no water,* my people, that is, not only mine by creation, but by profession, yet they forsake mee, and digged cisternes to themselves: how doe men love to draw water out of their owne cisternes? to create comforts to themselves, to kindle sparks of their owne fire, untill the Lord bring them off from it. *Mat. 25.1.* there were five wise Virgins, and five foolish, the foolish have lamps, a profession, and in that they rest, without oyle, that is **Christ** his grace and mercy: and note, **Christ** sayth the Kingdome of Heaven is like ten Virgins, and it may bee the state of the Church for all that I know, men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with  
nam

name of Christians , a name that they are alive, and yet are dead: therefore it neatly concernes you, beloved, to looke to it : it is not enough that you heare, professe, pray, or be members of Churches , unlesse Christ bee yours, there is nothing else can make peace but the bloud of the Covenant , and many there are, that shall deceive themselves.

2 See the sin, the evill, of trusting upon any thing beneath Christ.

1 It is a vaine and foolish thing , therefore the five Virgins , *Mat. 25.* are called foolish Virgins , and well might they bee called foolish , they content themselves with Lamps without Oyle : How long is that Lampe likely to burne that wants Oyle, thinke you ? so that Professor , that wants Christ. It is a foolish thing for a man to be content with the shell without the kernell , the shadow without the substance. Beloved, all things without Christ, is but a shadow , it will prove nothing, hee is the substance of all Ordinances , and professions , farther then you have Christ in them, they are dead. O how foolish would you count that man, that woman that should strive to catch the shadow , leaving the substance : It is a vaine thing without profit, the vanity of it is this, they deceiue themselves, they thinke they have something when they have nothing. *Revel. 3.19.* Because thou sayest, thou

art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked: this is thy folly, this is thy vanity, thou thinkest that thou hast much to say for thy selfe, because thou hast gotten a form of godlinnesse, when the truth is, that all (without Christ) is nothing, nay, lesse then nothing, vanity: they cannot helpe thee, certainly Christ dyed in vain, if any thing beneath himselfe can save thee, Gal. 2.21.

But secondly, to create comforts to thy self, beneath Christ, is an evill and a bitter thing; certainly, beloved, it will prove very evill and bitter one day, either here when discovered to thy soule, or else hereafter, when too late. See Jer. 2.

19. Know therefore, and see that it is an evill thing, and a bitter, that thou hast forsaken the Lord thy God. An evill and bitter thing to forsake the Lord Jesus, the fountain, and to rest upon any other thing beneath himselfe.

*Object.* What is the evill of it, perhaps you will say?

*Answ.* The best end of it is sorrow, certainly sorrow must needs follow it, *Esay 50. 11.* Behold all you that kindle a fire, that compasse your selues about with sparks, walk in the light of your fire, and in the sparkes that yee have kindled, this shall ye have of mine hand, ye shall ly down in sorrow.

Quest.

*Quest.* What is the reason, poor soules walke so sadly and so sorrowfully ?

*Answer.* Is it not because they forsake the Lord the Fountaine, and dig cisternes to themselves ? kindle a fire of their owne , and then sit downe , and thinke to comfort themselves ? and hence it comes to passe, that so many poore soules lye downe in sorrow : is it not thy case, poore soule ? thou settest up this duty and that duty, this prayer, and that Ordinance, and expectest comfort in them , and thou wouldest fain compasse thy selfe about with those sparks of prayers and duties, &c. and this makes thee lye down in sorrow, and all because thy soule is not carried through these to Christ , who is the substance of all Ordinances,

3 It is a shamefull thing to rest upon any thing beneath Christ , certainly , beloved , it will make you ashamed one day , either here or hereafter : See Rom. 6. 21. *What fruit had you then in those things whereof yee are now ashamed?* the end of those things are death. What were those things ? deeds of darknesse , and certainly to rest upon any thing beneath C H R I S T ; is a deed of darknesse, and will cause shame : See Jer. 17. 13. *O Lord, the hope of Israel, all that forsake thee shall bee ashamed . And they that depart from thee shall be written in the earth, they have forsaken the Lord, the fountaine of living water.* O belov-

ved, will it not be a shame, when men shall shou  
professe Christianity all their dayes, when for s  
they shall heare, and pray, and performe du- you  
ties, resting in those things, and when they pow  
shall come to appeare before the Lord Jesu will.  
shall be rejected? *Esay. 45.16.* *T*hey shall be aban  
med, and also confounded, all of them together upon  
that are makers of *Idols*, that rest upon any selfe  
thing beneath Christ, whereas the Lords Israel to w  
Ver. 17. shall bee saved with an everlasting salutious  
vation, &c. and they that trust in the Lord sha N  
be as Mount Sion, that shall never be removed and b  
Psalm 125.1. *Esay*

4 Lastly, to trust in any thing beneath the e  
Lord Jesus is a cursed, damning sinne, so it is, to one th  
those that live and dye in that condition, see witho  
*Mat. 7.22.23.* *M*any will say in that day, *L*ord will y  
*L*ord, have we not prophesied in thy name, and i  
thy name cast out Devils, and in thy name done boore  
many wonderfull works? and then will he pro their  
fesse to them, *I* never knew you, depart from me given  
ye that worke iniquity. O beloved, this will bound p  
the sad sentence pronounced against all the sicce, a  
shall come before Christ at the last day in the ciliat  
own righteousness, see *Luk. 13.37.* *D*e part from us  
me ye workers of iniquity, there shall be weeping Now  
and gnashing of teeth. *A*

*Use 3 A word of Exhortation, If it be to*  
so that Christ bee the alone High-Priest and his r  
Peacemaker, between God and man, O how Wor  
should

all should this stirre up you soules to looke to Jesus  
for salvation? doe not mistake me, I shall not set  
you upon this duty as if it were in your owne  
power to doe it, it is God that worketh both to  
*sum will and to doe of his own good pleasure,* but as a  
means by which God may come in with power  
upon thy spirit, working up thy soule aboue thy  
selfe to his Son, and to encourage any poor soul  
to whom God shall bee pleased to come in gra-  
tiously in his own means.

Nose first, God calls thee to looke above  
and beyond all, to himselfe, in his Sonne, see  
Esay 45, 22. *Looke unto mee, and be ye saved, all*  
*the ends of the earth:* and Esay 55. 1. *Ho every*  
*soule that thirsteth, come, buy wine and milke,*  
*so without money and without price,* wherefore  
*or will you spend your money for that which is not*  
*bread?* O beloved, God would not have  
poore soules, for which Christ dyed, to spend  
their time for that which is not bread, hee hath  
given Christ the living bread for that very end  
bound purpose. God hath given his Son a Sacri-  
thacie; a peace-offering, for sin, so making recon-  
ciliation for the sins of his people, hee hath put  
in us the word of reconciliation, 2 Cor. 5. 19, 20  
Now then we are Ambassadors for Christ (saith  
the Apostle) as though God did beseech you by  
to be reconciled unto him, that is, to receive  
this reconciliation held forth by Christ in the  
Word. O beloved, what doe your soules say  
to

to this? is reconciliation and peace with God  
through Jesus Christ worth the owning? is it  
worth the receiving? men and women consider  
of it, *Acts 23.26.* *Men and brethren children*  
*of the stock of Abraham, and whosoever is*  
*among you feareth the Lord, to you is the word of His*  
*salvation sent; to whom ever among you God*  
*shall give an eye to see it, and a hand to receive*  
*it, to you it is sent.*

3 Consider Christ is ready to receive what  
ever you come unto him, hee will not put you  
off, *John 6.37.* *All that the Father giveth me shall*  
*come to me, and him that commeth to me*  
*I will in no wise cast out.* O beloved, your  
Lord is ready to receive sinners, the worst of  
sinners, the greatest of sinners: beleieve it,  
your Lord never did nor ever will cast forth a poore  
sinner, that comes to him in truth, that calls,  
whom the Father draws to him. See the Parable  
of the Prodigal son, *Luke 15.20.* his Father  
seeing him afar off, ran and met him and didies  
braced him; O the readinesse of God, to embrace  
brace poore sinners, that come unto him! we  
nesle Mary Magdalen, *Saul,* *Acts 9.* Those  
 betrayers and murderers of the Lord of life, *Act 2.*  
All which manifests the readinesse of God to  
receive sinners: and beleieve it, he would never  
invite thee, hee would never give thee a hearing,  
willing to come to him, did he not intend willingly  
to embrace thee.

Exhortation for the Saints: if wee have  
such a High-Priest, making peace and reconcili-  
ation for us; O beloved, how should this  
encourage us to hold fast our profession to the  
end, this is the use the Apostle in the Epistle to  
the Hebrewes makes of it, Chap. 4. 14. Having  
such a great High-Priest that is passed into  
the Heavens, the Sonne of God, let us hold  
fast our profession, or confession, let us hold it  
whole, with a strong hand (so the word signifies)  
ac *μεταριψας ωμολογias hold fast your profession,*  
with a violent or strong hand. Now there are  
three things that are almost ready to make a  
Christian (many times) to throw away his  
profession. 1 The power and strength of cor-  
ruption. 2 Inability, and indisposition to that  
which is good. 3 Those hard temptations and  
trials, that they are lyable unto in their Chri-  
stian progress. Against these three diseases will  
Faith win from Christ our great High-Priest, re-  
ndering remedies answerable, even to the satisfaction of  
the soule.

The first is, the power and strength of  
corruption: this is that which troubles mee, is  
not poore soule? O thou hast such a body  
of sinne; such a vile cursed nature, thou art rea-  
d never to cry out, as the Apostle Paul, O wretched  
a heret, that I am, who shall deliver me from this  
body of sin? And as Esay, Chap. 6. 5. woe is me, I  
undone, I am a man of polluted lips, &c. and

this

this makes thee almost ready to throw away thy profession.

To this I shall propound a threefold remedy flowing from a crucified Christ, from whom as he is our High-Priest.

1 That all the sins of believers, were remitted in the flesh of Christ, Rom. 8. 3.

*reprie*, it signifieth the pronouncing of guilt and loss of condemnation, upon Christ. But he liv-

ed, Christ hath born the guilt and punishment of all thy sins, to whom hee hath given faith in his bloud; all those lusts and corruptions

so much trouble thee, hee hath borne them

*I Pet. 1. 24. He bare our sins on his own body,*

*the Crosse, &c.*

2 Hee hath destroyed the power of all sinnes; as he is a High-Priest: See John 3. 21.

*For this cause the Sonne God was manifested,* John 3. 21. *that he might destroy the workes of the Devil,* an-

*Whosoever is borne of God, doth not com-* sin, *that is, as he is borne of God, he doth* per-

*sin willingly with his minde:* hee can say as ther-

*Apostle Paul, Rom 7. 17. It is no more I that* doe it, *but sinne, that is, I (Paul, borne of God)* do not sinne.

O here is the power of sinne destroyed! though there is, and will be the waye

of corruption. So, *I John 1. 18. If we have no sin, we deceive our selves, and there is no truth in us:* Now consider (beloved

not the power of sinne destroyed in thee? D

you not look upon it as thine enemy? wouldst  
you not be rid of it? O that is thy desire; why  
then be not dismay'd, it is the condition of all  
the Saints, to have sin raging in them: Christ hath  
destroyed the power of sin, *it shall not reign o-  
ver you*, Rom. 6. 14.

3 Christ thy High-Priest will have thee  
to live in, and upon him, out of, and above, thy  
selfe; therefore he is pleased to let alone in the  
Saints, *A prick in the flesh, the messenger of  
Satan to buffet them*: Hee will save thee to  
fetch all from himselfe, Col. 3. 3. *For yee are  
dead, and your life is hid with Christ in God:*  
*dead to sinne, and dead in your selves; not able  
to act or doe any thing, but as you are carried  
by the power of God, John 15.5. Without  
Christ you can doe nothing, Christ is, and will be,  
and in all to your soules, Col. 3. 11. If all  
were in the Saints were subdued, and they made  
perfect in this life, I mean personally perfect,  
otherwise they could not live by faith upon  
another, and so should not bee in a dependency  
upon Christ: this was Adams condition, and  
quickly lost it: but it is the wisdome of  
God, and it is much for our good, to keepe us  
ways in a dependency upon himselfe, where  
our stock remains: for our life, our consola-  
tion, our salvation, it is all hid with Christ  
God, and therefore it is sure, although wee  
ve not the full enjoyment of it in this  
world:*

world : God keepes his people alwayes in perform  
way of beleeving, and so causes them to shoul  
by faith, and when they are made meete <sup>I wou</sup>  
such a way , namely, *perfection*, perfect fr  
dome from all sinne ; that is , when Christ nothing  
change their vile bodies, and give them g<sup>2</sup>  
rious bodies, then they shall bee made like n<sup>2</sup> that  
Christ, but not before ; *Phil. 3. 22. John 14. 1.*  
O consider of it I beseech you (brethren) <sup>Law</sup>  
would faine be glorified in a state of mortall <sup>throu</sup>  
what need of faith then ? this is one end w<sup>2</sup> theee  
God gives faith unto his people , that the troub  
might live comfortably in their patient <sup>pray</sup>  
pection of what God hath promised , *Heb. 10. 35, 36. Chap. 11. 1.* *Faith is the evide*  
*of things not scene: not scene with a carnall end*  
not enjoyed after a carnall manner , but en<sup>2</sup> by <sup>Rem</sup>  
by faith, and expected by hope, and so comf<sup>2</sup> tably waited for, *Esa. 28. 16. He that believeth not b*  
*maketh not haste, therefore that which you* <sup>3. 1</sup>  
I have to looke to, is this, whether Christ in his  
ours what if there be lust and corruptions? <sup>asks</sup>  
thou hast Christ he is thy life, *1 John 5. 12.* <sup>look</sup>  
that hath the Son hath life, if thou hast the Son <sup>will ri</sup>  
thou hast life, he is thy life, and in him it is th<sup>2</sup> right  
art to live, he it is that is thy fulnesse, *tby all, thing*  
*in all.*

The second thing that troubles the <sup>Saint</sup> spirit  
is their inabilities to performe duties : thou  
canst not pray without sinne , thou canst <sup>not</sup> of hi  
perform

performe any duty as thou wouldest, and  
shouldest, thou canst say as the Apostle, *When  
I would doe good, evill is present*; and for to  
remedy this consider and be sure of these four  
things.

2 That Christ hath done all for thee, so  
that thou art not to looke to thine owne righ-  
teousnesse, that *righteousnesse that is of the  
Law*, bat *the righteousness that is of God  
through faith*, *Phil. 3.9.* What doth trouble  
thee poore soule? O thou canst not pray, that  
troubles thee. Why, consider first, Christ hath  
prayed for thee, *John 17.9.* and certainly, *He  
was beardin all things that he prayed for*, his  
prayer stands effectuall for every beleever to the  
end of the World.

2 He by his spirit makes intercession in thee,  
*Rom. 8.26.* with sighes and groans which can-  
not be expressed.

3 He makes thy prayer acceptable, presented  
in his name, *John 19. 23. Whatsoever ye shall  
ask the Father in my name, he will give it you*;  
look upon Christ thou shalt see him performing  
all righteousness, for thee that art in thy self un-  
righteous, doing all for thee that canst doe no-  
thing for thy selfe, he hath prayed for thee that  
canst not pray, nay, he doth still breath in by his  
spirit into thy soule, sighes, desirings, groanings,  
and sometimes expressions, and then accepts  
of his owne worke in thee.

4 Whatever thy weaknesse is, hee passeth by and pardons it, see Micah 7. 18, 19, & little is in the iniquity, and passeth by the transgressions of the remnant of his people: thou mayst thinke no man God hideth his face from thee, when thou seeest thy lusts to bee strong and prevailing, pray but hee will turne againe, he will have compassion on thee, he will subdue thine iniquities, & that see the Covenant of grace, that Covenant which Christ hath purchased with his blood, Heb. 10. 29. see Heb. 8. 12. For I will be mercifull to them and their unrighteousnesse, and their sins, and their unrighteousnesse will I remember no more; thou art afraid thou art so dead so unprofitable, so unlike Christ, that he will not own thee, but be assured, it is a part of the Covenant of grace, in the administration of it, to pardon all thy sins, have I John 2. 2. If we sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins. Christ is thine advocate, to plead thy cause, look to Christ who is thy propitiatory, thy peace.

*Object.* O but I have a cursed wicked nature, there is nothing in it that is good, I cannot pray, nor performe duties, certainly none, Christ hath shewn mercy to mee, and my faith expecteth something at my hands answerable to his mercy.

*Answ.* 1 It was the condition of the Apostle Paul, Rom 7.18. I know that in me ( that is in my flesh ) dwelleth no good thing, thou hast nothing that is good in thee, it is true, no more had the Apostle Paul, When I would doe good evill is present, &c. thou canst not pray, nor performe that good thou wouldest, no more could the Apostle, ver.19. for the good that I woulde doe, that I do not, that is, I do it not, as I would doe, free from sin, from corruption, evill is present. O this is thy case, I know it is, and this was the case of the Apostle Paul, it is my case, and shall bee shaine, while thou and I live in this world.

2 I answer, Christ Jesus knew very well before ever hee gave his life and bleed for thee, a Sacrifice for sinne, that thou wouldest sinne, have a cursed nature, a disposition in shane to that which is evill, even after hee had manifested his love unto thee, hee knew that thou wouldest not bee able to pray or performe any poudry without sinne, nay hee never intended it should be otherwiche with thee or mee, while we are in this world, and that is the reason cause gives us such comfortable words to assur us, that those corruptions committed after our faith, shall be pardoned, Heb. 8. 12. for these sinnes are indeed contrary to the holy and pure nature of God, but hee pardons them; and now dost thinke that Christ would give his

life and blood for thee when thou wast an enemy to him , and so reconcile thee to his selfe and Father ? and now when hee finne and corruption in thee, insabilities to performe holy duties, &c. which he knew were  
 bee in thee before , doſt thinkē hee will noſt reject thee and cast thee off ? no, no , hee will not cast thee off, doe not thinkē it,nay know that God expected no better of thee, he knew that thou wouldest have a vaine, foolish minde full of passion, pride, and the like, farther then he gave thee power to subdue it, hee knew that without him thou canſt doe nothing John 1 5, O therefore bee not discouraged, looke to your Lord Jesus thy High-Priest , who hath reconciled thee when thou wert an enemy, Rom 8, 9. *But God commended his love towards us in that while we were yet sinners Christ dyed for us: much more now, being justified by his blood we shall be ſaved from wrath through him, v.* For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved.

3 A third thing that many times troubleth the Saints, it is those temptations and perſecutions they are lyable to in this world , for the name and ſake of Christ.

For this I ſhall propound these three considerations, as remedies, all flowing from Christ our great High-Priest,

I Consider that hee hath made the salvation of every beleever sure, *Esay 55. 3.* Th Covenant God makes with his people , is the sure mercy of *David*, *I will make an everlasting Covenant with you, even the sure mercies of David*, that is, of Christ : It is sure the Devill may rage , and men may rage, but they shall never bee able to prevaile , *Mat. 16. 18.* *The gates of hell shall not prevale, &c.* Fear not hell, thy High-Priest hath the keyes of death and hell , there shall not one soule goe in there more then Christ thy High-Priest permits , therefore feare not him that can imprison , banisha, kill the body , and cannot kill the soule, *but feare him that can kill both body and soule:* be not affraid to confessle Christ before men and devils , they shall never bee able to separate betweene God and thy soule : see the confidence of the Apostle *Paul* , and this was his comfort, and this will bee thy comfort, *Rom. 8.35,38,39.* Who shall separate us from the love of God ? I am per/waded that either death, nor life, nor Angels, nor Princialties, nor powers, nor things present, nor thing to come, nor height, nor depth, nor any other creature shal separate us from the love of God, which is in Christ Jesus our Lord ; true it comes, afflictions will come, stormes and tempests will arise , but you being founded upon the rock Christ Jesus shall stand , see *Mat. 7. 25.*

The rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell not, for it was founded upon a rock: a poor weak soule, carried out of it selfe to Christ, but wholly upon him, shall stand, when perhaps some that have seemed to bee far more glorious professors, building upon the sand, upon dun and professions, shall fall.

2 Consider that Christ thy High-Priest hath gone before thee in every condition therefore it follows, Heb. 4. 15. He was indeed in all points tempted like unto us, yet without sin. how should the consideration of this help thee through thy temptation: art thou troubled with sin? so was Christ with thy sin, yet himself without sinne, he was made sinne for us, that we might be made the righteousness of God in him 2 Cor. 5. 21. yea, and a curse for sinne too, in that thou shalt never be, Gal. 3. 13. art troubled with the Devill, with temptations, it may be to pride to the world? &c. so was Christ Mat. 4. Art persecuted? so was Christ; art contradicted of sinners? so was Christ, Heb. 13. art mocked? scorned? set at nought? so was Christ, John 8. 48, 52. art accused perhaps for an Incendiary, or perverter of the City, of the Nation? so was Christ, Luke 23. 2. They began to accuse him saying, we found this fellow perverting the Nation.

3 Consider that Christ hath not onely good

before in the Saints sufferings, w hereby hee is sensible and feelingly sensible of all the Saints sufferings, but hee goes with them into their sufferings. Consider, Christ will be as deepe in thy affliction as thy selfe ; hee takes all as done to himselfe, *Acts 9. Saul, Saul, why persecutest thou me ?* Christ will goe with thee into thy affliction, *Esay 41. 3. When thou passest through the waters I will bee with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt :* and *Esay 41. 10. Fear not, for I am with thee, (what soe doe ? not for nothing) I will strengthen thee, yea, I will helpe thee, yea, I will uphold thee, with the right hand of my righteousness:* and this you see verified, *Dan. 3. 25. Acts 12. 7, 8. & 6. 25,* in all which Christ manifested his gratiouse presence, both for support and preservation.

*Use 4* Is a word of consolation: beloved, all the Saints consolation flows from the manifestation of Gods love in Christ their High-Priest.

Many are the consolations that issue forth to the Saints from this full fountaine of grace, all received in by faith : a Christians justification which hee receives by faith, it comes in by the bloud of CHRIST, *Romans, 5. 9.* Beloved, it is Christ dying, that is a Christians justification, *Romans, 8. 33.* and that is the reason why the Apostle is so carefull to make

knowne a crucified Christ, *1 Cor. 15.3.* Christ dying for sinne, because it was the first truth to be received for a sinners justification: but now beloved ( supposing I speake to those that have received this dying Christ as their alone justification ) I shall rather passe this first particular, and come to speake of the true effects of this receiving Christ: and all flows from Christ, as our High-Priest.

The first is reconciliation and peace with God: every man and woman that hath indeed receivcd Christ in a way of beleeving, as they are justified; so they have peace with God: this is a truth, the Lord helpe you to see it, *Romans 5.1.* *Being justified by faith, we have peace with God, through our Lord Jesus Christ;* and this peace Christ hath made for us, by his bloud, *Coloss. 1.20.* and having made peace by the bloud of his Croffe, &c. this is a sweet mercy, a rich grace, for a poore sinfull creature, to bee reconciled to, and made one with the God of Heaven: thinke upon it ( beloved ) is not this a ground of consolation, now God has nothing against thee, to whom hee hath given faith in his Sonne; although it be true, the Devill, hee will have much against thee, the World, that is, the men of the World will have much against thee, for thy Religion as once those against *Daniel 6.10,11,12,* nay thou mayst have much against thy selfe; yet

God hath nothing against thee ; hee is at peace with thee , Christ hath made peace for thee : and secondly , thou hast nothing now against God : perhaps when thou wast in a naturall condition , before faith came , thou mightest have some hard thoughts of God , like the evill servant in the Gospel, *Luke 19. 20, 21.* thou thoughtest God to be a hard Master : time was perhaps , that thou thoughtest , doe what thou couldst , yet thou shouldest bee damned ; but now thou seest that God hath given Christ to doe all for thee , to beare all thy sins , to performe all righteousness , to make true and perfect peace : thou canst say , or at least mayst say it , as the Apostle , *Ephes. 2.14.* *He is my peace.* O blessed word ! what comfort may this afford your souls : I speake to you beleevers , it is your portion : what ever men may doe unto thee , yet God is thy friend , he is at peace with thee ; what ever man or Devill hath against thee , there is nothing in Heaven against thee , a high privileged for poore Christians ; that can looke upon Christ as their peace .

The second spring that flows forth from hence , is joy and conselation , peace is a fruit of justification , joy a fruit of peace , and all flows from Christ our High-Priest the Fountain , received by faith : here lyes the ground of a Christians joy ; *Peace with God, Rom. 15. 13.* *The God of hope fill you, with joy and peace*

through believing; through believing of what gladdeth  
that our peace is made with God through Christ Jesus;  
This is the alone ground of joy, I mean; in  
the first place: it is true, that when once a repro-  
foule attains to this, he then shall have cause to dis-  
rejoyce in every good thing of God, wherein soule  
God is honoured, or the Saints benefited, as Phil.  
*Acts 15.31.*

But this is the first fundamentall ground of joy, Rom. 5.11. And not only so, but we also joy before  
in God through our Lord Jesus, by whom we  
have now received the atonement; when once  
your souls come to receive the atonement, the the S  
peace, that is, Christ who is our peace; then your souls will rejoice indeed, with joy unspeakable and  
full of glory, I Pet. 1.8.

What doth thy soule say to this now? is thy  
peace made with God? and canst thou not re-  
joyce? Is God become thy friend, thy true friend, thine everlasting friend, and canst thou  
not rejoice? Mee thinks, thy heart should leap for joy. What if thou hast corruption stirring in thee? What if thou art persecuted for the name and sake of Christ? yet rejoice. See Luke 6. 22, 23. Blessed are ye when men shall hate you, and shall separate you from their company, and shall reproach you, and cast out your name as evill, for the Sonne of mans sake, rejoice in that day, and leap for joy, and this the Apostle Paul doth, 2 Cor. 12. 9, 10. Most

gladly

gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. Me thinkes your soules should rejoice in the Lord alwayes, as  
as Phis. 4.4. *Rejoyce in the Lord alwayes, and againe, I say rejoyce, that soule that hath fled  
of to the Lord Jesus who is the alone hope set  
joy before us, may have strong consolation, Hebr.  
ver. 6. 18.*

The third ground of consolation is, that the Saints are made Priests to the Lord, and so can now through Christ have access with boldnesse to the Throne of Grace: every believer is made a priest in Christ, and note this by the way, that those that dare attribute the name to themselves, by way of office, it is no lesse then blasphemy against the Lord Jesus, but every believer is made a spirituall Priest to the Lord, and so the Church, *A holy Priest-hood, to offer up acceptable Sacrifice  
to God by Jesus Christ, not propitiatory Sac-  
rifice, that belonged to Christ alone, but yet  
acceptable Sacrifice, 1 Pet. 2.5. Ye also as li-  
ving stones, are built up a spirituall house, an  
outly Priest-hood, to offer up spiritual sacrifices,  
acceptable to God by Jesus Christ. Beloved,  
thine is your priviledge, let it be your comfort  
that now you are made a holy Priest-hood*

70 Christ exalted as the alone

unto God, you may come boldly to the Throne of Grace ; Heb. 4. 16. Let us therefore come boldy to the throne of Grace, through that new and living way, which bee hath consecrat for us through the veile, that is to say, his flesh. Beloved, is not this a mercy, that God should make way for sinners to come unto his presence, and to have acceſſe unto him. Ephesians 2. 18. Chapter 3. 12. and that with confidence of acceptance : Now thou mayſt goe only to thy Father, and make all thy wants knowne unto him, and lay open all thy wrongs before him, as those Acts 4, from the 24 to the 30 then verſe.

The fourthe ground of consolation that floweth from Christ thy High-Priest, it is that assurance of enjoying everlasting peace, joy, and glory with himselfe in another world, after the resurrection of the just, there shall bee a freedome from sinne, and a freedome from sorrow : a time will come when there shall be a deliverance from those miseries, that the best of the Saints are now incident unto. Now deeme beloved, you shall be freed from sinne : O thou hast a body of sinne now, and thou couldest be made contented to part with any thing to be rid of sin, why thou shalt be rid of it one day, and the vile body shall bee changed, and made like the glorious body of Christ, Phil 3. 21. 1 John 3. 3. Then thou shalt bee rid of the Devill and wi-

ned men , there shall bee no Devill to tempt  
thee , the accuser of the Brethren shall bee cast  
downe, there shall be no wicked men to perfe-  
cute thee ; here will bee a glorious deliverance  
for the Saints , when there shall bee no bad  
thing in them , no bad person amongst them :  
wherefore it is that there shall bee no more death ,  
nor crying nor sorrow , for the former things  
are passed away , Revel. 21.4. and they shall not  
only be freed of those former things , but they  
shall professe the same glory with Christ , Col.  
1.23. When Christ who is our life shall appear  
then shall we also appear with him in glory , and  
Rom. 8. 17. If so bee that wee suffer together  
with him , that wee may bee glorified together ,  
and this glory is conferred on the Saints by  
Christ Jesus , Joh: 17.24. Father I will that they  
which thou hast given me , may be with me when  
I am , that they may behold my glory . Note here ,  
They were given to Christ to the end that he  
might redeeme them and save them , John 6.39.  
And secondly , those whom Christ hath re-  
deemed , hee will not leave them till he bring  
them into his presence to behold , and to bee  
made partakers of his glory .

THE



THE  
EXALTATION  
OF  
C H R I S T,  
The alone P R O P H E T O  
S A I N T S.

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C H A P. II.

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Come in the next place, unto the Propheticall office of Christ, wherein hee is also in the dayes of the Gospel to bee exalted. In the handling of which, I shal first shew you from the Word of life, That hee is the Prophet and teacher of his people, and secondly, that hee is to be exalted in the dayes of the Gospell, as the alone Teacher of his people.

First, that he is the Prophet and Teacher, saying,

his people : now for the better proceeding in the unfolding of this particular unto you, I shall go along comparatively, holding forth the Prophetick office of Christ, by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, *viz. Teaching, working miracles, and foretelling of things to come.*

Now in all these three, Christ answers them, yea, and excels them all, for hee himselfe is the substance of all their Prophesies, *John 1.*

i It was the worke of the Prophets to teach the people, so Moses a type of Christ ; both in respect of Law and Worship, God taught Israel by him, so *Esay 1.* throughout : *Ieremy 1.5, 6,7. chap. 2.* and all the Prophets.

In this Christ hath manifested himselfe wonderfully to bee a Prophet : this part of Christ's Propheticall Office (to wit, as hee is the day teacher of his people) may bee considered under these three heads. First, as hee was a shadteacher of his people, before hee came in the flesh. Secondly, When hee was in the World. Thirdly, Now he is in Heaven.

i Before hee came in the flesh : Christ, s p taught them by the Prophets, therefore you have ever the Prophets, in the Old Testament, her saying, *The word of the Lord came unto me,* *Ier.*

*Jer. I. 4 chap. 3. 1.* This Peter confirms, 2 Per. 20, 21. *For the Prophetic came not in old time stily by the will of man, but holy men of God, spake as they were inspired by the Holy Spirit:* Now spee Scripture is of private interpretation, that all men did not speake of their owne private spirits, nor that private men (as they call them) may not interpret Scripture, that is no such thing in the Word; but the truth held forth to us in it, is, that holy men that write Scripture, did not speake their owne minds, their owne fancies, but spake as they were inspired by the Holy Spirit, and hence it is, that upon good grounds, wee receive the Old Testament for Scripture, because it is the Word of God.

But Christ performed his Prophetic Office when hee was in the World, hee taught personally, *Mat. 5. 12.* *He teacheth his Disciples in the Mount,* hee teaches a very long Sermon, the longest Sermon wee read of in the Gospell, it continues to the end of the Chapter, *Mat. 13. 1-2.* you have Christ teaching multitudes in a ship by the Sea shore, where he continuall his Sermon almost through that Chapter, speaking to them in parables. In *John.* you have Christ often teaching, in the third Chapter, teaching Nicodemus, in *Chap. 5, 6, 7, 8, 9, 10.* almost in every Chapter, you have Christ teaching the Jewes.

3 But beloved in the third place, Christ is still a Prophet to his people now hee is in heaven, which is the principall thing I intend to speake unto. In the handling of which I shall endeavout. First, To prove from Scripture, that Christ is still the Prophet of his people. Secondly, By what rule he teaches his people now hee is in heaven. Thirdly, The manner how he teaches. Fourthly, The matter what hee teaches.

I That he is a Prophet still to his people now hee is in heaven, hee never fails teaching his people, hee is still powerfully present with his people now hee is in heauen, *Matth. 28.20. I will be with you to the end of the world,* hence it is that Christ sayth, *John 6. 45. And they shall bee all taught of God:* and Christ When hee ascends promiseth to send the Holy Spirit, what to do to teach his people, *John 14.26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, hee shall teach you all things and bring all things to your remembrance:* and this is the new Covenant, with the Covenant of Grace, *Heb. 8.10,11. I will put my Laws into their mindes, and write them upon their hearts, and they shall all know me, from the apostle to the greatest, for they shall be all taught of the Lord, *Esay 54.13.* so that you see Christ is still teaching and leading his people as a Prophet in the way he would have them to walke.*

The second particular propounded, was, <sup>in Ho</sup> what rule Christ teacheth his people now he is in heaven, and that is by his Word: the Word of God is the alone rule by which Christ teacheth his people now he is in heaven, therefore this saith, John 5. : 9, Search the Scriptures for them you think to have eternal life; and they that say they that testify of me: and Esay 8. 20. To the Law and to the testimony: if any speake not according to this rule, it is, because there is no morning in them.

*Object.* but some may say, this was before Christ's ascension into heaven.

*Answ.* True, but the same rule holds still, see it confirmed after Christ's ascension, Col 3. 6. 6. Hee that walketh according to this rule, to the peace shall be upon him, and upon the Israelites God. Marke it, hee that walketh according to this rule, peace shall be upon him, &c. Now first, The Word of God is the rule of a Christians life, and secondly, they are so warned according to it, see 2 Pet. 1. 18, 20. Wee have also a more sure word of Prophecie, saith the Prophete, that yee take heed, as unto a light that shineth in a darke place, &c. A sure word of Prophecie, that is the Scriptures, and now all in ver. 20, hee confirms the Scriptures for the end, Know this, that no Prophecie of the Scripture is of any private interpretation, but the is to men of God speake as they were moved by the

Holy Spirit: now the Scripture being a *sure word of truth*, It is that which ought to bee the rule of the Saints in all their actions, and beleeve it, Christ never teacheth contrary to this Scripture. If this bee a truth, how may this reprove two sorts of people? First, those that cast of Scripture, and refuse to walke according to it, under a pretence of being lead by the Spirit, and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godliness, should fall into such absurdities, in receiving such principles as are destructive to the very power and being of godliness, how can a man walke if hee have no rule? how can a man worke without his compasse, his Name: he knows not when hee is in, or when hee is out, so it must needs be with those that cast off Scripture, they cannot know when they walke according to the minde of God, or when they doe not.

In Objection, Christ hath promised, to write *new Laws in the hearts of his people*, and that they shall bee all taught of God, and that hee would send his *Spirit*, which should teach them all *Samplings*. Ergo, For those thus taught of God it is too legall for them, to walke by Scripture.

His

G

Answer

*Answer.* First, Those that deny some Scripture, must by the same ground, deny all : and if one Scripture bee not a truth to mee, and to bee received in any practice, how can I judge of the truth of another : and the truth is, that those, that will beleeve but that Scripture which they have a minde to beleeve ( rejecting the rest ) doe not lightly beleeve any : there is the same ground to beleieve all, as to beleive one.

*2 Pet. 1. 20, 21.*

2 I answer, If you doe indeed beleeve these Scriptures to bee a truth, I make no question, but you wil anon beleieve the truth of the whole Scripture, these being opened in comparing them with other Scriptures.

First, *Christ promising to send his Spirit, &c.* I answer, that it was a particular promise made inter to the Apostles most principally ; and in some measure, to all the Saints. Two things here mentioned in this Scripture, are most principally intended the Apostles.

The first that is mentioned, is, *Hee shall bring all things to your remembrance, what soever I have said unto you :* Note, the Disciples of Christ were with him, saw his miracles, heard his word ; but now whē Epistle Christ is gone to heaven, hee will send his Sp̄it, which shall bring all things that Christ spake or did, ( necessary to bee remembred for our information and consolation ) to the God.

remembrance

remembrance: that they might leave it upon record to future Generations; and this promise of the spirit properly belongs to the Disciples of Christ, who were both eye, and ear witnesses of all hee did or spake; and this may confirme us admirably in the truth of the Gospel, it was you see, written by the immediate inspiration of that Spirit of promise, bringing it to the remembrance of those that wrote it, and by no meanes serveth to destroy the rest of the Scriptures.

The second thing promised is, *That it shall hole reach them all things:* Note, here also an admirable word, Christ tells his Disciples: that that spirit, hee would send them, should teach them all things, that is, all things that God had intended to make knowne to man, for their somme and direction in this life: and this without question, Christ who is truth it selfe, made it good to his Disciples. Therefore I hope this both not serve to destroy Scripture, but to confirme it abundantly: for if Christ did (as without question it is blasphemy to say hee did not) teach his Disciples all things, then are we by the rules prescribed by the Apostles in their Epistles true, and perfect rules; and you, and I, is square bound in duty, as wee will approve our selves Christians, to submit unto them, to rebreave them, as the holy, promised truncks of othe God.

*Object.* But Christ makes this promise not only to the Disciples, but to all the Saints also for all Scripture is written for our learning &c.

*Answ.* True, but in the first place it is to the Disciples, that they might leave us a perfect pattern from himselfe, and in this there is much comfort for the Saints, that wee have in the Scripture, truth and all truth, needfull for Christian to know: and secondly, this promise is made good to all the Saints in its measure, God gives them his spirit to understand the Scriptures, and therefore it is, that the Apostle sayth, 2 Tim. 3. 16. 17. All Scripture is given by inspiration of God, and is profuse for doctrine for reproof, for correction, and for instruction in righteousness; that the me of God may be perfect, and throughly furnished unto all good workes. Note, it is the Scripture that thorowly furnishes or perfects the me of God to every good worke: and wee are to be built upon the Apostles and Prophets; that is, the Doctrine, the truth, laid downe by the Apostles and Prophets, Christ himselfe being the chief-corner stone, Ephes. 3. 20.

And for the second Scripture, that God has promised to write his laws in the hearts of people, and they shall be all taught of God, It is true, God makes this promise good, he writes his Law in the heart; where hee on

comes in a way of grace : that is, hee puts his spirit in them , makes them freely willing to walke according to the rule of Scripture , for the Spirit and the word, doe answer each other. If any man will say hee hath received the spirit of Christ, and refuses to walke according to the rules of Christ, *he is a lyar, John 2.4,5,6. and the truth is not in him.*

It is true also , God teaches all his people, *they are all taught of God :* but how ? God doth teach , and lead into all truth, by the rule of Scripture ; therefore Christ sayth in his prayer, *I John 17. 17. sanctifie them through the truth , thy Word is truth :* see then what a sweet harinony is held forth in all the Scriptures ; *the Spirits teaching and leading ;* it is still according to the Scriptures. The spirit of Christ , where it is, leades into truth , and that truth is contained in Scripture. Now for any man to say , hee hath the Spirit of Christ , and yet cast away Scripture , or for any man to say, he hath the spirit of Christ , and walke not according to Scripture , I must give him leave to say it ; but he must give me leave not to believe him : and also to tell him , that it is a diabolical lying spirit , that casts away Scripture , if any man speake not according to this rule , it is because *there is no truth in him,* Esay 8. 20.

A second sort of people that are here to bee

reproved, are those that pretend to be all for the Scripture, and yet walke not up according to the rules of Scripture: without question, those whom Christ teacheth, bee teacheth to walke according to the rules that he prescribes them.

Of these there are two sorts. 1 Those that do not rightly divide betweene *Law* and *Gospel*, betweene *Legall Rules*, and *Gospel Rules*. 2 Those that instead of following the rules of Christ, follow the rules and inventions of men; that wait for what men will prescribe, resolving to make that their rule.

First, those that doe not rightly divide betwene *Law* and *Gospell*. And of these there are both Ministers and People, not rightly dividing the *Word of Truth*, as the Apostle exhorts *Timothy*, *1 Pet. 2. 15*. And this is ignorance which remayns to this day, upon the hearts of many, whom I question not for their godlinesse, and honesty; yet God hath not taught them to this day, that cleere difference between *Law* and *Gospell*: and the ignorance of these men consists principally under these five heads. 1 In not understanding the difference between *Gospel Churches* and the *Church of the Jews* 2 *Gospel Ordinances* and the *Ordinances of the Jews*. 3 *Gospel Priviledges* and the *Priviledges of the Jews*. 4 The difference between *Gospel Ministers* and the Mi-

nisters of the Law. 5 The difference between  
the Gospel and the Legall Covenant.

I The Church of the Jews, before, and the Church of Christ under the Gospel: some say, the Church of the Jewes was a type of the Church of the Gospel, both Jew and Gentile: and hence doe draw this conclusion, *That as the Church of the Jews was National, so the Churches of the Gentiles under the Gospel must bee Nationall:* and that it is the duty of the civill Magistrate, to compell all in the Nation to the Christian Religion: now here lies the mistake; I It is true, the Church of the Jews was typicall, the body of the Jews being the naturall seed of Abraham, and so all that was of Abrahams posterity, were born members of the Church: the Church of Christ under the Gospell, are the spirituall seed, the seed according to the promise, *Romans 2. 29. Hee is a Jew which is one inwardly, Chap. 4 16.* none are to bee looked upon as the sonnes of Abraham by naturall generation, as they are borne of the bodies of beleevers under the Gospel: see a cleere Scripture, *Gallat. 3. 26, 29. Yee are all the children of God by faith in Christ Jesus.* and if yee bee Christs, then are yee Abrahains seed, and heirs according to the promise. Observe it, you must first bee Christs, before you are Abrahams seed, not Abrahams seed as soone as you are

born, it is by faith that yee are manifested to be Christs, and being thus manifested by faith, then they are Abrahams seed according to the promise: Abrahams promised seede are only bee-lievers, such as are indeed Christs. It is true, some may professe faith in hypocrisie, of whom we having no ground to the contrary are bound to receive, but none are indeed Abrahams seed, but they that are Christs.

2 The Kingly power put in *Israel* after the flesh, was a Type of the kingly power of Christ, ruling in and over his spirituall *Israell*: Their compelling or laying those that would not submit to that government, holding forth that power Christ hath left in his Church, spiritually to slay those that walke inordinately in any Church of Christ, according to that Scripture, *Luke 19.27*. *As for those mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* It is true, this shall perfectly be fulfilled at Christs second comming, but in its measure it is, or ought to bee fulfilled of every true Church of Christ, according to *Acts 3.23*. *Whosoever will not heare, that is, submit, to the Prophet, shall be cut off from amongst the people,* that is, cut off by excommunication, as a dead and withered branch: this is the first ground of mistake between Church and Church.

The

The second is betweene Ordinance and Or-  
nance: they judge baptism to be one with that  
circumcision, and therefore is to bee admini-  
stered upon Infants, as well as circumcision, and  
this is the ground of much confusion at this ve-  
day.

Now for the clearing of this argument, I  
will lay downe these grounds.

1 That the Scripture no where sayth it,  
but Baptisme is one with Circumcision, there-  
fore it may bee a delusion: nay, to say what the  
Scripture saith not, is but a meere fancie,  
and invention of man: Now there is but one  
Scripture that is mentioned for this purpose  
among those that stand most strongly in this opi-  
nion, and that is, *Col. 2. 11, 12.* mentioning  
Circumcision, that, to wit, that *Circumcision,*  
*for we without hands, in v. 11. sayth v. 12. being*  
*buried with him in Baptisme;* here say they,  
the Apostle sayth, Baptisme is come in the  
roome of circumcision: judge your selves,  
whether there bee ever such a word in the  
text, whether it bee not a meere forged and  
forced interpretation: but say they, the A-  
postle is here perswading the *Colossians* from  
circumcision, and therefore mentions Bap-  
tisme, as come in the roome of it. I answer, this  
is also forged, for the Apostle doth not in any  
place taxe the *Colossians* with this error of  
holding circumcision, throughout his Epistle,  
only

90. Christ exalted as the alone  
only in the 11. ver. he saith, they are circumcise  
ed with the circumcision made without hands i  
holding forth unto them, what they have forth  
Christ, namely, righteousness through the one L  
circumcision, that is, the righteousness of Christ,  
for Christ being circumcised, performed all some  
righteousness that circumcision required. Truth  
is the first ground. The scripture no where saith  
that baptisme is one with circumcision.

2 The ground why baptisme is not circum  
with circumcision, is, because the rule of  
*baptisme under the new Testament*, is no longer  
with the rule for circumcision under the Law. nam  
the rule for circumcision was, that every 4 L  
childe of the naturall seede of *Abraham*, into  
to bee circumcised the eighth day, the rule Cov  
*baptisme under the Gospel*, is, that whos  
ever believeth, man or woman, Jew or Gentile,  
shall be baptized, *Marke 16. 17.* *Matth. 28. 19.* *Act. 8. 12.* Both men and women  
hearing and believing, were baptized, so now  
the command for circumcision and baptism the Sp  
in no case agree, the one is for males onely, the sou  
other for believers both men and women. 5 L

3 Circumcision hath its authority in other  
things, as namely. 1 In the circumcision of the  
heart, the cutting off of sin, lust, and coruertion,  
it is called in the fore-mentioned scripture, the  
circumcision made without hands, *Col. 2. 11.* see also, *Rom. 2. 29.* Circumcision is the 6 T

make heart in the spirit, and not in the letter, this  
is the type of circumcision. And 2 it typed  
forth Christ his fulfilling the righteousness of  
the Law, to which circumcision had a rela-  
tion, *Rom. 2. 25.* and so of the Christians free-  
dom by Christ, *Col. 2. 11.* We are circumcised  
with the circumcision made without bands, in  
the cutting of the body of the sins of the flesh, by  
the circumcision of Christ, Note, it is by the  
circumcision of Christ, that is, by that righteous-  
nesse: Christ being circumcised, and so bound  
over to fulfill the Law, hath performed for us  
(namely) who beleeveth.

4 Baptisme hath no where those titles given  
unto it which circumcision hath, as namely,  
Covenant, *Gen 17. 10.* A Seale to *Abraham,*  
*4. 11.* Baptisme is no where called a seale,  
nor doth any other doc I read of any seale to the beleever,  
but the Spirit of God, although it is true, this  
of baptism hath (though for all that I know)  
sorendlessly been called a seale: Yet it is true,  
the Spirit of God in it, may convey comfort to  
the souls of the Saints, as in other Ordinances.

5 Baptisme and circumcision differ in the  
one being selfe, the one being the cutting off the  
flesheskin of the flesh, onely of the males, the o-  
ther the dipping in or under water, of believers,  
*In the name of the Father, Son,*  
*and Holy Ghost.*

6 They differ in the ends, the end of circum-  
cision

cision was, 1 To confirm to Abraham and in his posterity, that Christ should come of the seed, therefore it was annexed unto that promise, Gen. 17. No such thing in baptisme, the Church holds forth Christ comming, washing away the sins of believers in his blood, Act. 22. 16.

2 To type forth Christ who being circumcised, was to perform perfect obedience for us his elect, and so bring in everlasting spirituall circumcision, that is righteousness: but baptisme holds forth a conformity in the believer to relate Christ in his suffering, in his death, and burial. Rom. 6. 4, 5, 6.

7 Circumcision was no type of baptisme, for cause baptisme is but a type it self: Now for a man to type to type forth another, I conceive is very absurd, for Christ was the substance of all types, and therefore of this.

8. Lastly, Circumcision was no type of baptisme, for they were both on foot many years together, all the time Christ preached in the world, if baptisme was the substance of circumcision, then when the substance is come, the type should have been abolished.

*Object.* But if it be objected that baptisme came in the roome of circumcision, because baptism was the means by which the Jews were admitted into the Church, and so is baptism to us.

*I answer,* I suppose baptisme is not compri-

nd in the room of it, proved, first it is true bap-  
thime is that which gives visible admittance  
t poffer the manifestation of faith into the  
Church of Christ. *Acts 2. 41.* As many as  
ay gladly received the word, were baptized and  
added, but circumcision did not admitt the  
ew Jews into the Church, for they were borne  
for members of that Church, and circumcised be-  
cause members: note this, if circumcision  
povide admittance to the Jews into the Church  
ollegate, then they were no members before  
they were circumcised, and then the Jewes  
when they came over Jordan, into the land  
of Canaan, were no Church of God, for there  
was none circumcised but *Josua* and *Caleb*,  
as you may see; *Josh. 5. 2.* where circumcision  
was renewed; but it was an Ordinance God  
required of the children of Israel meerly cere-  
moniall and typicall, as all the rest of the Jews  
Ordinances were; thus you see what a great  
inconvenience here lies in the not rightly dividing be-  
tween Ordinance and Ordinance.

Yet lastly, Suppose baptism were put in  
the room of circumcision, it gives Christ but  
too much honour, as to tell you who shall be  
baptized, and the manner how it shall be done,  
J. and so the controvrsie will be soon ended,

A third ground of mens ignorance is, in not  
understanding the difference between the Iews  
compriviledges, and the priviledges of the Gospel:  
hence

hence it is that men are ready to argue for God's  
 sp'ell priviledges, ô say they, it was the Jewes  
 priviledge, that their children should be circum-  
 cised, and is the Gospel straiter? have not Christ the  
 Christians more priviledge under the Gospel than  
 the Jews under the Law? is there not more liber-  
 ty, grace and glory under the Gospel than circum-  
 cised under the Law? why then should not the Infants  
 of believers be baptized, as well as Abraham,  
 naturall seed circumcised?

*Answe.* It is true, there is indeed more liber-  
 ty, grace and glory, under the Gospel than  
 under the Law, but wee are to understand what  
 the Christians priviledge is: the Jews priviledge,  
 would bee a Christians bondage: this you know  
 was the Jewes priviledge; that their children  
 were to be circumcised: it was such priviledge  
 as bindes them over to the whole Law, Rom. In  
 25. Gal. 5. 3. but perhaps you will say, what ad-  
 vantage then had the Jews; and what profit  
 there in circumcision? Rom. 3. 1. that is, what  
 benefit then had the Jews by circumcision see you will  
 the second, much every way, chiefly because the man  
 unto them were committed the Oracles of God, the  
 Oracles, that is, the Ordinances of God, which  
 was amongst them, namely, circumcision, manna  
 worship, &c. wherein Christ was typed for us  
 to those which had faith, the World being without  
 those Ordinances wherein Christ was then in  
 pre-figured.

Ques<sup>t</sup>. But what are our priviledges under  
the Gospel?

Ans<sup>w</sup>. Wee have the substance, they had  
the shadow: wee have Christ indeed, as a  
true Church of Christ, they had but the Type, wee  
have the righteousness tyed forth to them  
in circumcision: they had the Oracles of God  
amongst them, these were priviledges unto  
them, yet indeed were held under much bon-  
dage by those Oracles, the Law ever ready to  
condemne them, our priviledge is, that Christ  
 hath set us at liberty from these priviledges,  
 which would bee to us indeed yoakes of bon-  
dage, Gal. 5.1. And hee hath made the Law, a  
 Law of liberty, to the Saints, that they may re-  
 ceive in that Law, from which they are set at li-  
 berty by Christ.

In a word, there is never a priviledge that can  
 be mentioned that the Jew enjoyes, but would  
 be Christians bondage.

The Christians priviledges under the Go-  
 d yell, they are all spirituall, and so are their Or-  
 acles, Phil. 3.3. We are the circumcision that  
 worship God in the Spirit, and rejoice in Christ  
 Jesus, having no confidence in the flesh. So that  
 in a word, the Christians priviledge is, that  
 they have received Christ the summe of all the  
 Jews priviledges, ceremonies and sacrifices, all  
 thid in Christ, which the Christian onely by faith  
 enjoys.

Tell

Tell mee , what priviledge it is for a poore  
 Infant to have a little water sprinkled upon him? will it conferre grace, or will it not? will it regenerate, as you have been taught? O my Lord, cause it to vanish: if the Infant, if elected, make any use of this ordinance, or receive any thing held forth in it, by the eye of faith? nay, he cannot: faith is required in those that participate of Gospell Ordinances, and indeed, men and women are to bee baptiz'd, because they are regenerate, not to regenerate them.

God owned the Jewes under a covenant of works, and so indeed ( for the most part of them) they were but carnall people: and they had carnall, typicall Ordinances, and worldly Sanctuary, Heb.9.1,2. but God owning his Church under the Gospel, in a covenant of grace Acts 20. 28. Heb. 8. 10,11. hath given us more spirituall Ordinances, and these Ordinances, are alwayes presented to the eye of faith, in those that receive it: our priviledge is that wee are freed from the covenant of works and bondage, under which the Jewes were held, Gal.5.1,2,3.v.13. and so being freed from that covenant, Heb.8.7,8. are freed also from those carnall, and legall Ordinances, from all fleshly and carnall priviledges, in the spiritual enjoyment of the substance of all, Christ Jesus who is our light and life; our all, in all.

of life by Christ, preached in the Gospel, and  
this is the worke of Christ, Heb. 12.2. the gifts  
of Christ, Ephes. 2.8.

Ques. What is that Gospel-faith Christ  
teacheth to his people?

Answ. It is a believing of that record God  
giveth concerning his Sonne, with a de-  
pending upon him for justification and  
eternal life.

1 It is a believing of the report God hath  
given concerning his Sonne, that is, that he is  
the Sonne of God, Mat. 3.17. the Son of man,  
God and man, Rom. 1.3 4. Col. 2.9. That bee-  
thou mighty God, the everlasting Father, the  
Prince of peace, Eiay 9.6. That hee came into  
the world to save sinners, 1 Tim. 1.15. To save  
them from their sinnes, Mat. 1.23. and from all  
their enemies, Luke 1.17. This is the record  
God hath in Scripture given, concerning his  
Sonne, and faith is required to beleeve it, John  
3.10. Hee that beleeveth on the Sonne of God  
with the witnesse in himselfe, bee that beleeveth  
in God, hath made him a lyar, because he be-  
lieved not the record God gave of his Son, that  
is, to beleieve that he is the Christ, the Anointed  
representant of God, and fitted for the worke to save  
sinners, ver. 1. with ver. 11. This is the record,  
that God hath given to us eternall life, and this  
life is in his Son.

2 Faith is a dependency upon this Christ

for life, flowing from a sensible apprehension  
 of all that fulnesse that is in him, John 6.61  
 When many Disciples went from Christ Je  
 said to the twelve, Will ye also goe away  
 Simon Peter answered and said Lord, to whom  
 shall we goe ? thou hast the words of eternal  
 life : we beleue and are sure that thou art the  
 Christ, the Son of the living God, marke here  
 the Apostles faith. Wee beleue thou art the  
 Christ, thou hast the words of eternal life, there  
 fore, whether shall wee goe but to thee ? If we  
 forsake thee, yet wee cannot, whether shall we  
 goe ? Here is faith, when a soule believeth  
 indeed Jesus to bee the Christ, the Sonne  
 the living God, and there leaves it selfe, in  
 no way or means else in the world of help, it  
 sticks close to the Lord Jesus in a way of de  
 pendency : and this none can doe, but by the  
 power of God, see Mat. 16.17 Jesus answer  
 and said unto him, blessed art thou Simon, for  
 and blood bath not revealed it unto thee, in  
 my Father which is in Heaven, and none can  
 call Jesus the Lord but by the holy Spirit, &c  
 1 Cor. 12.3.

Now the fruit of this faith is Obedience  
 where ever Christ works this faith, it pro  
 ceth obedience, Rom. 1.5. By whence wee have  
 received Grace and Apostleship, to the obedi  
 ence of Faith, so is the word in the Greek  
 Faith is a working grace, it is not idle when

it is, it worketh by love, Gal. 5. 6. Circumcision availeth not, nor uncircumcision, but faith which worketh by love, Christ is ever teaching a belieever, and hee receives this teaching by faith which worketh by love, and constraineth the soul in whom it is, to submit unto the teachings of Christ, which still is according to Scripture, as you have heard.

*Quest.* What doth Christ teach a belieever after he hath given him faith?

*Answ.* Christ teaceth many things to his Disciples which they receive by faith, and they may bee called ( in some sort ) the fruits of faith, because by faith wee receive them, and submit unto them, but they are indeed the fruits of the spirit, which Christ our Prophet giveth to his people, Galatians 5. 22. but I shall confine my selfe in the discovery of the teachings of C H R I S T to the Saints under three heads: The first is Selfe deniall, 2 Universall obedience, 3 To live by faith.

The first is selfe deniall, and this Christ teacheth in the first place, where hee comes, (I mean) to a belieever, for selfe deniall is a fruit of faith: how can a man deny himselfe till hee sees something out of himselfe worthy of his love? See Christ teacheth this lesson, Luke 9. 23. If any man will bee my Disciple, let him deny himselfe, and take up the

crosse and follow mee. Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in selfe, which Christ teacheth his in some measure to deny, and to lay all downe at his feet.

There is; 1 Self sinfull. 2 Self righteous. 3 Self wisdom. 4 Self glorying and boasting. 5 Self profit. 6 Self pleasure. 7 Self love. 8 Self will. 9 Self strength, and Self sufficiency. 10 Self ends.

First, Selfe sinfull or sinfull selfe: now it is true, that it is in it selfe all very sinfull: whatsoever is of selfe, is sinfull. But for the more cleare opening of this grace of selfe deniall, I branch it forth under these heads, the first is sinfull selfe, where Christ is, he teacheth men thus to deny themselves: they cannot sin willingly, see *1 John 3.2.* Whosoever is borne of God doth not commit sinne, for his seed remaineth in him, and he cannot sinne, that is, he cannot sin with a minde to sin: hee denies his sin, he loves not his sinne, therefore he is able to say, *It is no more I, that doe it, but sin that dwelleth in me,* as the Apostle *Roms. 7.17.* and therefore he is ever at enmity with his sin, and lusts; the grace of God teaching him to deny them: *Titus 2.11,12.* For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly

worldly lusts, we should live soberly and righteously, and godly, in this present world. The grace of God manifested in the Gospel, teacheth men that rightly receive it, to deny themselves, to deny all ungodliness, and worldly lusts: Believe it, this is the grace of the Gospel, it is not as some pretend, a Gospel of liberty to sin, but such grace as teacheth men to deny sinne: who ever he be that takes liberty in sinne, under a pretence of grace, certainly, it is not that grace that brings salvation, that teacheth men to deny ungodliness, and sinfull lusts, that teacheth them to live soberly in respect of themselves, righteously towards men, and godlily toward God.

This is the effect of the grace of the Gospel: *Saul* a persecutor, shall be so no more; *Zacchaeus* an oppressor, shall bee so no more: It makes a separation between a man and his lusts, and between man and his sinfull courses, as *Job 40. 4, 5.* *Behold, I am vile, and what shall I answer thee? I will lay my hands upon my mouth, once have I spoken, but I will not answer; yea twice, but I will proceed no further.* So when once the grace of the Gospell comes, then it makes a man lay downe all sinne and lust, what ever it be, as *Saul Acts 9. 4, 5.* *once have I spoken, but I will proceed no further; perhaps once I have been a persecutor, yea twice, but I will proceed no further; once*

I have been light, vain, prodigall, walking unbesemming the Gospel of Christ, yea twice, but I will proceed no further: this grace teacheth men to deny ungodliness.

2 There is *Righteous Selfe*, that is, in selfe apprehension, though it is true, none can doe good; and the best actions out of Christ, are but filthinesse, yet such a disposition there is in Nature, that is ever apt to have high thoughts of it self, they that know any thing know it.

But when Christ commeth, he teacheth men to deny it, to cast off all their owne righteousness, as filthinesse: see Paul who was (indeed) full of self-righteousnesse before his conversion (as himselfe confesseth) Philip. 3. 5,6. He was circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrewes, and touching the Law a Pharisee, concerning zeale persecuting the Church, touching the righteousness which is in the Law blamelesse. Here was a righteous soule, who would thinke now this man should have any need of a Christ? But follow him a little, and see the change, all this must be denied, cast off, and rejected, as a thing of naught, as filthy polluted things. ver. 7,8,9. But what things were gain to me those I counted loss for Christ, that is, those things that I once esteemed gaine, all the

cont

confidence that I had in the flesh, I see they were all nothing. I was content to lose them all for Christ, *Ten doubtlesse*, and I account all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, (that is, all that was mine owne) and doe count thens dung that I may win CHRIST. Beloved, here is selfe-deniall in a wonderfull measure, to account all your own Righteousnesse but as dung or filthinesse, that you may win Christ, and be found in him, not having mine owne righteousness, which is of the Law. (the Apostle exclaims that, casts it away) but that which is through the Faith of Christ the righteousness which is of God by faith. Here is a denying of Righteous Selfe, a rejecting of all his owne righteousness as nothing; nay, as very filthinesse: And believe it, where Christ comes in some measure, he teacheth this lesson. I confess this is a very hard Lesson, flesh and blood cannot attaine it: Herein lies the great mystery of the Gospel, which appeares to flesh and blood to be the greatest folly: for a man to deny himselfe, his duties, prayers, best actions, cast them downe at the feet of Christ, as dung and drossie. Oh it is a hard Lesson, yet such a Lesson as the Saints must learn, yea and do learn it, in some measure from Christ. See Mat. 25. 37.

The righteous shall say, Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drinke? Note it, The Saints disowne that ever they have done, they take no notice of it, they doe not remember it. It was not that whereon they built their consolation, they looked to the righteousnesse of Christ, and there they lay their salvation: And now again, Christ remembers the good workes of the Saints, when they doe not remember it themselves. Oh it is a sweet thing to be above these things, then Christ will remember them: but when men live upon their things, and come to remember duties as a ground of comfort, then Christ will not remember them. See Matth. 22, 23. Christ will proesse, I never knew you. Now the want of this grace in this particular, it occasions two evils, the first and best of them is, and that even to the Saints, it deprives them of much comfort, and spirituall peace: the poore Soule looking upon its duties, seeing the weaknesse, the imperfection of them, he is troubled and complaines, and doubtes, and questions its condition, and all for want of selfe-deniall, that is, not looking for anything in those duties. I dare say, that the Saines duties kites them in their owne apprehensions, more then any other of their sinnes: but if the Lord help you to deny your selves, that is,

not

not to expect any thing in duty, but lay it downe at the feet of Christ, and so live upon Christ your All in All, you shall finde abundance of influence of grace, and new manifestations of love; and in your duties you shall have more fellowship and communion with God, then ever; it is your expectation of comfort in your own righteousness, that deprives you of it: and just it is that it should be so, nay it is a mercy that it is so: for if God should give thee thy desire in duties. thou wouldest then live upon them, and undoe thy selfe for ever.

The second evill that flowes from hence, is, that men doe indeed destroy themselves by this meane: that is, that it is an instrumentall meane by which they destroy themselves, as all men are destroyed by some meane, and that is sinne, and by this sinne selfe-righteous men destroy themselves: men living and dying, trusting upon their duties, destroy themselves: and this is that which makes men spirally proud, lifts up men when they have least cause, when they live upon their own righteousness: but Christ teacheth his to deny themselves.

3 There is *selfe-wisdom* in every man and woman naturally; and this Christ teacheth us to deny also: men are naturally too wise for Christ, so were the Grecians, 1 Cor. 1. 23.

The

The Greekes seek after wisdome. There is  
great deale of carnall earthly wisdome, the  
naturally dwels in men, and this wisdome  
comity against God, and Gods wisdome ap-  
peares foolishnesse unto it. See what the Apo-  
stle saith, Cor. 3. 18. If any man among  
seemeth to be wise, let him become a foole that  
he may be wise; for the wisdome of the world  
foolishnesse with God. Here is an exhortation  
for a Church to take heed of selfe-wisdom  
you and I have need to learn this wisdom  
the Lord helpe us in it to see our selves foole.  
See who is the right foole, Prov. 28. 26. Who  
so trusteth in his own heart, is a foole. The re-  
dict way to attaia wisdome, is to lay all our  
own wisdome down at the feet of Christ's:  
Apostle Paul had abundance of humane wi-  
sdome and learning, yet he abases himselfe,  
accounts all, not onely his righteousnesse, but  
wisdom also, but dung and drosse, all lay  
in comparison of the excellencie of the knowl-  
edge of Christ Jesus. This is true wisdom  
indeed, truly to know God in Christ, this  
is the wisdome which is from above, that bring-  
eth euerlastall with it, John 17. 3. I beseech you  
to consider of it: Hath Christ taught your soule  
this lesson? Is your wisdome Heaven-born  
wisdome? or is it earthly? it is your own wi-  
sdom, James 2. 13, 14, 15. Who is a wise man  
endowed with knowledge amongst you? In

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shew out of a good conversation his workes  
with meeknesse of wisdome : but if yee have bit-  
envying, and strife in your hearts, glory not,  
not against the truth, this wisdom descendeth  
from above ; but see, ver. 19. The wisdome  
that is from above, it is first pure, peaceable,  
gentle, easie to be intreated, full of mercie and  
goodfruits : it is all heavenly, like him whose  
it is: but mans wisdome is all earthly, sinfull,  
and devillish, which Christ teacheth his in some  
measure to deny.

4. There is naturally in every man, selfe  
nesting, and selfe gloryng in the creatures  
own wisdome, and apprehended self excellency : but where Christ teaches, hee gives  
power against this cursed fruit of the flesh, in  
some measure, there is a disposition of nature  
written in the Saints, to be exalted, and that a-  
bove measure, not onely in their own perso-  
nall excellency, but in those graces received  
from Christ. The Apostle *Paul* was sensible of  
both, in *1 Cor. 9:27.* where the Apostle saith,  
*he beats down his body, &c.* There was a life-  
ing up, and the Apostle was sensible of it : he  
found that in him, that which was enough  
(had not God let him see it, and helped him in  
it, as he apprehended, notwithstanding his  
preaching to others) to make him a cast away,  
so also, *2 Cor. 12:7.* *Lest I should be exalted*  
*above measure, through the abundance of re-*  
*velations,*

*Christ exalted as the alone  
revelations, the Lord sent a prick in the flesh, the messenger of Satan to buffet me: that was to pull him downe, that he might not be exaltered in himselfe: there is in every childe of it God a naturall disposition to spirituall pride. How he that knows any thing knowes it: Then the Lord teach you, and I, to search our own hearts in this particular, and give us power against it, see 2 Cor. 6. 1. Having such presumptuousnes, let us cleanse ourselves from all filching of flesh and spirit, &c. This is the filching spirit that the Saints are lyable unto: then we have little cause to glory in any thing, v. But except in Christ Jesus: What hast thou ( saidly, the Apostle ) that thou hast not received? if thou hast received it, why doest thou yet boast, giving 1 Cor. 4. 7. therefore ( the Prophet saith,) Let him that glorieth in his wisdom, nor in the strong man in his strenght, but let him that glorieth glory in this, that he understandeth the and knoweth the Lord.*

*It is the exhortation of Christ to his discipules, Luke 0 22. Rejoyce not that the Devill are made subject to you, but rejoice rather that your names are written in Heaven: and the next lesson, the Apostle Paul learned, and even an Christian in some measure must learn, Gal. 6. 14. God forbid that I should glory in any thing, save in the crosse of our Lord Jesus Christ, by whom the world is crucified and past the*

and I unto the world.

5. There is selfe profit, which every man naturally is apt to looke after. O how hard it is for a poore creature to deny himselfe? How hard is it for a rich man (sayth Christ,) to enter into the kingdome of Heaven? The World is a common bait, wherewith the Devill inticed man to sinne, as *Iudas, Ananias, and Saphyra, Act. 5.* Nay, Christ, himselfe is upon with this temptation, *Mat. 4.* Oh selfe profit, the love of money, it is the root of all devill.

But when Christ comes teaching effectually, he teacheth the soule to deny it selfe, to think upon the world as a very empty thing: which gives power to overcome the world. *Whosoever is born of God overcometh the world,* and this is the vitory that overcometh the world, even our faith, *1 John 5.4.* Now the soul admitteth that it is his duty, not to look onely on his things, but every one on the things of another. *Phil. 3.4.* Now he hath learned to sympathize with the body, and every member, hee looks not upon himself at a distance from the meanest member, making himselfe equall to even one of the lower sort.

6. There is selfe pleasure also, and this of a mortall. *In delighting in pleasures, of these the publick speakes of a Tim. 3.4. They shall be* lovers

lovers of pleasure more then lovers of God told  
 Beloved, it is much unbecoming Christian  
 to be lovers of pleasure, see I Tim. 5.6. *Be ye  
 free that liveth in pleasure, or free that liveth  
 delicately, is dead while he liveth.* Now he  
 loved, Christ takes of his people from their  
 pleasures, by presenting better pleasures  
 then them, hee makes them drink of the river  
*his pleasures, Psalme, 36. 8.* So that the  
 Saints are not without pleasures spirituall  
 and that abundantly and eternally, *Psalme  
 11. At his right hand are pleasures for ever  
 more:* But GOD takes off his from the  
 earthly carnall pleasures, which is indeed  
 dangerous and destructive, *Prov. 21. 17.* *He  
 that loveth pleasure shall bee a poore man:*  
 is true spiritually as well as temporally,  
 carnall earthly pleasures and profits, are  
 great enemies to the power and being of god  
 linetie, *Luke 8. 14.* cares, and riches, are  
 pleasures is that which choaketh the way  
 that men bring forth no fruit unto perfec  
 tion.

A second sort of Selfe-pleasure is, when  
 men resolve to please themselves. O sad word  
 that men should have such a disposition  
 to please themselves: but where Christ teacheth  
 hee teacheth men in this case to deny them  
 selves.

Now this may bee considered under two  
 heads,

fold relation, either to God or our brethren.

1. *To God*, where Christ teacheth effectually, there the soule will rather deny it selfe then God, It will rather please God then it selfe: Christ who is the Saints pattern, did alwayes so walk as to please God, John 8. 29. *For I do alwayes those things that please him*, to wit, the Father. Now Christ as hee was man in our flesh, pleasing the Father alwayes in all things, and so was our pattern: so he teacheth his the same lesson. This is a maxime in Religion, *That whosoever chooseth to please himselfe rather then God*; Christ hath not taught this, 1 Thes. 4. 1. *We beseech you brethren and exhort you by the Lord Jesus*, that as yee have received of us, how ye ought to walke and please God, *so yee would abound more and more*. As if the Apostle had said, that which yee have received of us is, that yee ought to walke according to the example of Christ, to please God. This is the Doctrine, that wee have taught you, wee beseech and exhort you by the Lord Jesus, *That yee abound more and more in this grace*. This is an excellent choice grace to please the Lord: even to have this in thine eye, to please God, though thou displease thy self, that is, thy fleshly carnall selfe, Col. 1. 10. *Unto this is a soule taught indeed by the Spirit of God*, when he prefers the pleasing of the Lord before himselfe, or carnall friends, or any thing:

see Prov. 16.7. When a mans wayes please the  
Lord, hee maketh even his enemies to be at  
peace with him : when a man seekes to please  
God, in walking answerable to the rule of  
God, though he displease his enemies, God  
will make those enemies to be at peace with  
him.

I. This being rightly learned, is that which  
would carry you along through all opposi-  
tions in a way of truth : perhaps some thing  
yea, some truths, may seeme hard to a poore  
creature to be submitted unto : perhaps the  
poore creature resolving with flesh and blood,  
which will have its bours even in the Saint.  
*Rom. 7. 21.* may be ready to conclude some  
times, if I submitte to this way, to this truth, I  
must expect reproach, persecution, perhaps  
losse of liberty, estate, yea, life and all: now  
would wonderfull please carnall reason to de-  
ny such a truth, to hide and conceale such  
truth in unrighteousnesse : but when a soule  
comes to this; it is my duty to please God,  
therefore hath Christ required it: will it then  
please the Lord Jesus? O then I dare not but  
doe it: come what will, I cannot but doe it,  
truly you who indeed love the Lord Jesus, this  
love wil constrain you to please him, although  
you displease your selves.

But secondly, those who are taught of  
the Lord, will rather displease themselves then displease  
the

their brethren, the Saints. This is a necessary Lesson, a gracious Soul will displease him-selfe rather then the Saints: This is a Lesson that both you and I have need to learn; and I doubt we come short in our practice of it. I speak not either to blame or shame any of you, I have more against my selfe in this particular, then against you all: but I speake to informe, to forewarne both my selfe and you in this particular: but to prevent any mistake, or misunderstanding of what I shall speake concerning this thing, I desire before I proceed, to let you know, that I doe not intend that you should be men-pleasers, that is, that yee should so please one the other, as to suffer my sinne in each other, without reproofe, or admonition in love, therein you come to have one the other. Neither be yee externally in shew only such, for the Apostle reproves such, speaking of the duty of Servants, Epbes. 6. 6. Not with eye-service, as men-pleasers: but so pleasing the Saints, as in that you please God, 1 Thess. 2. 4. So speake we as not pleasing men, but God, see Gal. 1, 10.

But to proceed, it is the duty of the Saints so farre to please their brethren, as to deny themselves, as the Apostle Paul, 1 Cor. 10. 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved; the Apostle seekes to please

please all men, that he might winne some to the Gospel; which is every Saints duty: much more then to please the Saints in love, rather then in every thing to seek to please our selves. It is this Self-pleasure that is the cause of so much division amongst the Saints. How hard a thing is it for one Saint to stoope to the weakness of another? Love would cause us to stoop to each other, and to perform every service of love each to other, Rom. 15. 2. *Let every one of us please his neighbour for his good to edification.* And why? Vers. 3. *For Christ pleased not himselfe, &c.* If your heart and my heart, were so moulded into this form of doctrine, as that you could count it your joy to please your brethren, that you could choose rather to please a Saint, then to please your selves; and so every one to have this heart of love towards each other, what conformatable life of love in the Lord might the Saints live? Whereas on the contrary, when every one stands off to please himselfe, men run in end to have their owne minde: What whisperings? What bitterness will arise even in the Saints? Nay, how doe they come sometimes even to bite and devoure one the other, as the Apostle speakes.

*But my beloved, I hope better things of you. I speak not to condemne, but to forewarn both my selfe and you of this great evill which to*

much creeps in amongst the Saints : and to let you see a glimpe of the amiablenesse of that grace of love , which is so usefull amongst the Saints.

7 There is *Selfe-love* naturally in every man : so the Apostle foretels, 2 Timoth. 3. 3. *Men shall be lovers of their owne selves :* and that professours too , and that in the last dayes . See verse 1. Now CHRIST who is the Saints Prophet and Teacher, hee teacheth them to deny this *Selfe-love* : (not that a man may not love himselfe, love his soule, love to enjoy good, Proy. 19 8. *He that getteth wisdom loveth his owne soule :* So likewise 1 Pet. 3.10.) but that he should not love himselfe, and himselfe onely ; this is sinfull love, Christ Jesus never taught this love : but a man may so love himselfe , as that he love his brethren also ; nay, he may so love himselfe, as that hee love his brethren as himselfe , Rom. 13. 9. *Thou shalt love thy Neighbour, (to wit, thy Brother) as thy selfe.* This is the love Christ teacheth where he comes , and hee doth not onely teach it in word , but in example also ; he may be said so farre to deny himselfe, as not to love himselfe in comparison of that love manifested to us , hee loved us better then hee loved himselfe ; our life better then his owne life : for he gave his owne life freely, to purchase life for our soules. Here was great love,

*John 15. 13. Greater love then this hath no man, that he lay down his life for his friends, & we ought to be folowers of Christ in this grace of love, Eph. 5. 1, 2. Be yee folowers of God, as deare children, and walk in love, even as Christ bath loved you, and given himselfe for you.*

8. There is Selfe-will also, and this Christ teacheth his Saints to deny, and to submit unto the will of God: This Christ our pattern hath given us an example, who came not to doe his own will, but the will of him that sent him: *It is my meat and drink to doe the Will of my Father, John 4. 34.* In his prayer before his suffering, *Math. 26. 39. Not as I Will, but as thou Wilt.*

O blessed example to be imitated of all the Saints! What? Jesus Christ deny himselfe, his own will, and shall not the Saints doe it, his Disciples and Followers? But Christ hath not onely given us his example, as our pattern, but he hath exhorted us thereto also, *Mat. 7. 21. Not he that saith, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my Father, &c Eph. 6. 6.* the Apostle exhorting servants to be obedient to their masters, sayes, *not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God.* This Selfe-will is a cause of much stirre and division in the world, I had al-  
most said, amongst the Saints.

What is the cause of this warre and  
blooa but Selfe-will? I mean next under  
God, one will establish one Religion, an-  
other will establish another Religion:  
one will establish Episcopall, another  
will establish Presbyterian Government,  
or else the Kingdome must rule it: being  
stirred up therunto on both sides by the  
Clergie and is likely to bring ruine upon  
the Kingdome, if GOD prevent it not;  
in teaching those whom it concernes, that  
they have nothing to doe on either side,  
to compell men to any Religion: that it  
is the will of men, and never the will of  
Christ, to give the Kingdome and Do-  
minion to the will of Man, to the will of  
the Magistrate.

This Selfe-will it is that causeth stirrs and  
troubles in Families, the husband will have  
his mind, and the wife will have her mind: this  
causeth stirres in Churches amongst the Saints,  
when every one will have his own miude, his  
own way, will please himselfe whoever be dis-  
pleased. Oh how sweetly might the Saints live  
if the Lord teach them to deny themselves!

9 Christ teacheth to deny Selfe-sufficiencie,  
and selfe-strength: there is a naturall disposi-

tion in the creature, to think that it hath power in it selfe to act towards God: And those that hold free-will, make it a part of their faith, that though in word they seeme to deny free-will, yet indeed they hold it, and that the creature acts of his owne strength, and may fall from Grace, or may stand it he will: but where Christ comes in power, he teaches men to deny this principle, *John 15.5.* *Without me ye can doe nothing:* And the Apostle that had experience of the workings of God, confesseth it, *1 Cor 15.10.* *I laboured more than they all, yet not I, but the grace of God was with me, and Phil 2.12.* *It is God that worketh in you both to Will and to do of his good pleasure.*

10 And lastly, there are *Selfe-ends* also; and Christ teacheth his to deny. There is a naturall disposition in the creature to seek himselfe and his owne ends in every thing: *Phil.2.21.* *For all seek their owne, and not the things that are Jesus Christ's:* therefore the Apostle exhorts the Corinthians, *1 Corin. 10.24.* *Let no man seek his rwe, but seeke ye one another's wealth.* Christ teacheth his in some measure to lay down all *Selfe-ends* at his feet and to seek him and his honour; so that now what ever the Christian doth, it is for Christ if he preach, it is Christ, and for Christ, *2 Cor 4.5.* *We preach not our selves, but Christ Jesus the Lord, and our selves your servants*

Jesus sake. All that ever the Saints doe, they doe for the honour of Christ, 2 Thess. 3. 11. and why, they are not their owne, they are bought with a price, therefore they are to glorifie God in their bodies and spirits, 1 Cor. 6. 19, 20.

*Ques.* May not a Christian seeke himselfe in any case? May hee not seeke his owne good?

*Answ.* Yea, without question, a man may seek his own good, but hee may not seeke himselfe. 1. Hee may not seeke himselfe alone, but first, the glory of GOD, and in seeking to glorifie God, hee must of necessity seek his own good; for God hath to conjoyn'd his glory and the Saints good together, that it is impossible to glorifie the Lord, but the good of the Christian must be included in it; for this is the Saints rule, *Do all to the gl'ory of God,* 1 Cor. 10. 31. this is the Saints privilege. *All shall work together for good to them that love God,* Rom. 8. 28.

There are many base and *Selfe-ends*, that Professors may have in their actions, as those (John 6.) that followed Christ for the loaves, more then for love to him: So it is possible that men may follow Christ for outward and by-ends; although, I confess, I see but little ground why men should now turne Christians for the World, for they are like to enjoy least

of it, as the Scribe that came to Christ, and would follow him whithersoever hee went, he thought to gain something by him, *Mattib.* 8. 20. but CHRIST tells him, that he was not like to gaine what hee expected: *The Foxes have holes, and the birds of the aire have nests, but the Sonne of Man hath not where to rest his head:* And therefore he had no house of preferment for him. It was a good resolution of the Scribe, had his end been as good, to follow Christ whither soever he went: this is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whither ever he leads him: they follow him through good report and bad report, through many tribulations to the Kingdome of Heaven.

But those that come to Christ in expectation to gain the world, they are likely (for all that I know) to misse of their ends.

Some come that they may get heaven, and so they pray, preach, doe all to get heaven by it, but they are like to misse of their end, *Mattib.* 7. 22. *Luke* 13. 26

Some profess, that they may bee counted Christians amongst others, as the Scribes and Pharisees, they did what they did to be seen of men, *Mar. 23. 5.*

But these are not the Saints ends in their duties, they seek Jesus of Nazareth, a crucified Christ,

Christ, and his glory, and therein they glory and rejoice, *Gal. 6. 14.*

Thus you see when Christ teacheth effectually, he teacheth men to deny themselves, and indeed ther is good reason for it, that it should be so.

1 There is great reason that man should deny his own righteousness, or else he is like never to partake of Christs righteousness: Christ will bee the alone Justifier, or else no Justifier; he will be All, or none at all, *Galat. 2. 16, 21. Col. 3. 11.* Therefore the Apostle Paul, who once had as much self-righteousnes as another man, he thought himself once alive, but when Christ came, he taught him to lay downe all that was his owne, at the feete of Christ, and to suffer the losse of all things that seemed gain to him before, that he might win Christ, *Phil. 3. 8.*

2 There is a necessity for Christians to deny sinfull Selfe: And that,

1 As they stand in relation to Christ, who is their Justification; for it is the naturall property of Grace to subdue sinne, to purge forth iniquity, Christ dwels in every justified believing Soule; and where Christ dwels, there cannot be a love unto, and a delight in sinne, *John 3. 9. Whosoever is born of G O D, doth not commit sinne, for his seed remaineth in him, and he cannot sinne, because he is born of G O D,*

he doth not sinne because his seed remayneth in him, that is, the Spirit of grace and of Christ remayneth in him, that now he cannot sinne because born of God : that is, as he is a man borne of grace he cannot sin, he cannot sin without a minde to sinne, with a delight in sin, therefore the Apostle Paul saith : *Titus 2. 11, 12.* The grace of God that brings salvation teacheth men to deny ungodliness, and worldly lusts, and to live soberly and righteously, and godly in this present evill World : it is the propery of grace, to teach men to deny ungodliness.

2 There is great reason why it should be thus : and that,

1 With relation to the great contrarietie that is between Christ and sin, Christ and Satan, for all sin is of the Devill, *1 John 3. 8.* He that committeth sin is of the Devill, Christ and Satan, Christ and sinne, which is Satans worke are one of the effects of his worke, are open adversaries each to other, and sin and Satan are absolute rebels against Christ, so that they cannot possible dwell together in one and the same soule, that is the reasons, Christ in the Saints is ever weakning and subduing sin and Satan, he ever teacheth the Saints to deny sin it being so contrary to his holy and pure nature they being made partakers of the same divine nature, *2 Pet. 1. 4.* their spirits are ever carried forth against sin.

The Saints cannot but deny sin, as they stand related to Christ, in relation to his glory. CHRIST is holy, and he will have a holy people, that may be for his praise and honour, 1 Pet. 2. 9. *But ye are a chosen Generation, a royal Priesthood, a holy Nation, a peculiar people, Why? That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* Christ hath made you and I holy, that so we might shew forth his praise, that is, that so we might give occasion to praise God.

Are not the eyes of the World upon the Saints, expecting much from them? although it is true, they doe not, nay, they cannot love holiness, yet they expect the Saints to be holy, and to deny sinne: are they not ready to watch opportunities to scandalise Saints and truth withall, and would it not be a very sad and grievous thing, if those that profess themselves to be for Christ, should give just cause of offence? would it not be very dishonourable to the Name of the Gospele and profession of Christ? therefore Christ teacheth men and women where hee comes to deny ungodliness and sin, and to live soberly, righteously, and godly in this World. It is his exhortation, Matth. 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven:*

**Heaven:** Let your light shine before the men  
of the World, that they may have no cause  
to speak evill, but rather cause to glorifie GOD.  
Let your light so shine before the Saints, that  
they may rejoice and glorifie God. A close  
walking with God is that which gives greatest  
cause of joy and rejoicing in each other, and  
occasion of praysing God, one for another: So  
the Apostle, *Romans 1. 8.* I thanke G O D  
through Jesus Christ for you all, that your faith  
is spoken of through all the world, How will  
their faith spoken of? it was the fruit of  
their faith, their obedience in walking  
with God, answerable to that faith they pro-  
fessed, for by our workes wee manifest our  
faith, so likewise, *Phil. 1. 3. 5.* the Apostle  
thanks G O D for their constant fellowship  
in the Gospel, from the first submitting  
it: This is a cause of joy. But on the con-  
trary, for such as beare the name of Christ  
ans, to live in, and delight in sinne, to be vain  
and carnall, and earthly, this is a cause of  
sorrow and weeping amongst the Saints, *Phil.*  
*3.18.* For many walke, of whom I told you be-  
fore, and now tell you weeping, they are enemis  
to the crasse of Christ, they cause the croise of  
Christ, and the way of Christ to bee evill  
spoken of, a cause of sadness indeed to the  
Saints.

**3 Reason,** Why Christ teacheth his to  
denye

men selfe wisdome, selfe love, selfe will , and all  
of self, is, because they are to take up their cross  
and to follow Christ : that is, they must expect  
reproaches, afflictions, tribulations, for the name  
and sake of Christ , John 16. 33. *In the world*  
*thou shall have tribulations.* Now what wise  
man in the world, can or will suffer reproach,  
the losse of the world , and the worlds reputa-  
tion , the losse of friends, liberty, ease, it may  
be of life it self, in a word, all that is neer and  
dearer to the carnall man ? what man but a foole  
(thinks the wisemen of the world ) is there, that  
will lose all on such light terms, as the gaining  
of a crucified Christ .

A man not taught of Jesus , as the truth is  
in Jesus , can never suffer with comfort and joy:  
these things the Saints are like to suffer for  
the name of Jesus . Self wisdome, and self love,  
will come in : O faith wise self , when it eyes  
persecution, those hardships , that are like  
to follow those that follow Christ , *May I not*  
*choose by such a truth, and such a practice, and*  
*not be a Christian, and get heaven too, what need*  
*it to adventure my selfe upon such hardships,*  
*when perhaps neglecting of such, or such*  
*opinion or practice, I may attain my liberty,*  
*good reputation , and is not a sad thing that*  
*the open professing Christ should thus consult with*  
*flesh and blood ? the Apostle Paul did not*  
*sue, when hee was converted to the faith of*  
*Jesus ,*

142 Christ exalted as the alone

Jesus, Hee consulted not with flesh and b'ood,  
Gal. 1. 16. It is selfe wisdome and selfe love, that  
sets men to consulting with flesh and blood  
*'but flesh and blood cannot inherite the Kingdom'* adver-  
of God, 1 Cor. 15. 50. I hat is a man not taught ther  
of Christ, nor made partaker of his divine na-  
ture, and grace, bearing onely the image of the  
earthly *Adam*, cannot enter into the Kingdom  
of heaven.

When a man shall come to submit to Go-  
spel Ordinances, which are contemptible in  
the eyes of the World, for wh ch he is like to  
suffer shame and disgrace, here is need of selfe  
denyall. O saith the selfe denying Christian,  
*Let me submit to CHRIST, to every truth*  
*to every Ordinance, although I suffer loss*  
*in the world; reproach, and shame from my*  
*friends and acquaintance; though I lose the*  
*love of my best friends:* whether Father, Mo-  
ther, Husband, Wife, &c. yet saith the self de-  
nying Christian, *CHRIST hath laid, that*  
*Who so loveth father, mother, wife or children*  
*more then Me, is not worthy of Me;* and the  
love that Christ hath shewed abroad in my  
heart by his Spirit, Rom. 5. v. 5. constraineth  
mee to deny my self, and follow Christ in all  
conditions. 3 Cor. 5. 24 Thus you see the selfe  
denying soule, and none else is meet to be  
disciple, a follower of Christ; he is ready to take  
up the crosse daily and to follow him.

4 Christ teacheth his to deny selfe sufficiencie, and self strength , that so they may be able to hold out in the evill day , when a day of aduersity comes , when a man is put to it , eygith by his spirituall or temporall enemy, *Blessed are they then that trust in the Lord, Psal. 2.*

13. Men standing upon their own strength are gone, *Esay 40.30. The young shall faint and be weary, the young men shall utterly fail: that is, those that apprehend a power in themselves to stand , but Ver. 31 They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walke and not faint.* If men stand upon their own strength, they are like to fall : *Let him that thinketh he standeth, take heed least he fall.* But they that see an insufficiency in themselves , and trust upon the name of the Lord , shall be as mountian that shall never be moved, *Psal. 145.1. but standeth for ever.* Christ would have his worke to be a perfect and full worke : his Covenant sure Covenant , *Esay 55.3. Therefore he undertakes, not only to bring men and women into covenant, but to keep them there, Jer. 32. 40. I will not turn from them, they shall not depart from mee,* sayth the Lord , But if Christ had left the power of standing to man, hee might have been as likly to fall away as Adam , nay, and more likely , for there is a body of

of sin left still in the Saints, matter for the Devil to work upon; but Adam was without sin, therefore there is no possibility for that man to stand, that stands upon his own strength. But is in the strength of Christ the believer stands, *Without me ye can do nothing. John 15.5.* You cannot pray or perform any duty acceptable *Rome. 8.26.* much less stand and hold out to the end against all spirituall oppositions a Christian is to encounter withall.

A fifth and last Reason why Christ teacheth this Grace of Selfe-deniall to the Saints, is that so they might live in love and peace one with another. If every Saint should seeke to please himselfe, and love himselfe, and to have his own will in every thing; how is it possible love and peace should be continued among the Saints, if there should not be a bearing with, and forbearing one another, if the strong should not bear the infirmities of the weake, and not please themselves? But God hath tempered the body together, that they should all seek the good of each other in love: that there should be no schisme in the body, but that the members should have the same care one of another, as of themselves, *1 Cor. 12.25.* that every one might seek not their own, but one anothers good, that they might grow up together, a compleat body, a holy Temple in the Lord.

Vse I A word of examination and tryall, hath Christ been thy Prophet? hath hee taught thee this lesson of selfe denyall? this is a very needfull use, not only for carnall men, but for Saints: it was the exhortation of the Apostle, 1 Cor. 13.3. *Examine your selves, prove your selves, know you not Christ is in you, except yee herereprobates.* Christ is in every Saint; and if there, what doth hee there? Surely hee is not there for nought, hee will be ever teaching the soule, he will be there as thy Prophet, shewing thee the way thou shalt walk in.

Consider a little now, I beseech thee, hath Christ taught thee to deny thy owne righteousness? canst looke upon it all as filthinesse? or else art thou stuffed and filled with thine owne righteousness, lifted up as high as the heavens in thine owne conceit? like the proud Pharisee, *I thank God I am not as bad as other men.* I pray and perform duty, I have a good heart, and as good a minde to God as any man. But this bee thy condition, the Lord Jesus hath never been thy Prophet: thou art yet in the full of bitterness, and bond of iniquity: *Thou sayest thou art rich, and wantest nothing, when the truth is (if the Lord open thine eyes to see) thou art poore and miserable, and wretched, and blinde, and naked.*

Hath Christ taught thee to deny ungodliness and sin? or else canst thou take pleasure in un-

righteousnesse ? I dare say it , that some that this  
are in the World , that have high thoughts for  
themselves , yet indeed , make a mocke at teach-  
sinne , take pleasure in unrighteousnesse : if this  
be thy condition , the Lord Christ hath new-  
taught thy soule , 2 Pet. 1. 9 , Christ teacheth <sup>God's</sup> ~~debt~~  
to bee holy , and humble , hee gives power <sup>downe</sup> ~~to the~~  
gaint sin and lusts , 1 Cor. 6 9,10,11 . Consider <sup>court</sup>  
you who have been taught of God , hath he to the  
taught your souls this lesson , to deny you <sup>enough</sup> ~~the~~  
owne wisedome , will , end , strength and all <sup>tell him</sup> ~~the~~  
to lay downe all as nothing , at the feet of Je- <sup>soul</sup> ~~seeking~~  
sus ? The Lord helpe you and I a little now <sup>then</sup> ~~to~~  
examine our selves how much of selfe yet <sup>then</sup> ~~we~~  
mayns , self-wisdom , self-glorying and bo- <sup>and the</sup> ~~the~~  
ing , self-love , self-ends : O how doth the Devil <sup>want</sup> ~~the~~  
crowd in these things into the soules of his <sup>treacherous</sup> ~~the~~  
Saints , the Lord helpe you and I to see it , and No-  
give us power against it ; certainly , if it begin eth <sup>with</sup> ~~the~~  
with your soules as it is with mee , you have inde- <sup>here</sup> ~~the~~  
some experience of these things : hardly <sup>will there be</sup> ~~the~~  
you performe any duty , but selfe will preserue me <sup>me</sup> ~~the~~  
it selfe to your view in one shape or another <sup>thee</sup> , ~~the~~  
Now , where Christ teaches , hee ever setteth <sup>that</sup> ~~the~~  
soule a worke against those sins , and causeth thee <sup>to</sup> ~~the~~  
soule ever to have high thoughts of it selfe thy selfe <sup>thyself</sup> ~~the~~  
and to have high thoughts of God , and of the <sup>further</sup> ~~the~~  
Saints , esteeming every one better then him <sup>begin</sup> ~~the~~  
selfe .

2 Wherein you finde you come short upon <sup>upon</sup> ~~the~~

this duty , selfe-denyal , looke up to the Lord  
for helpe and assistance , it is the Lord that  
teacheth to profit : therefore if you want any  
thing ; the exhortation of James is , Aske of  
God who giveth to all men liberally and upbray-  
deth none , James 1.5 . For every good gift comes  
down from God , verse 17 . Therefore have re-  
course to Heaven , make known thy condition  
to the Lord Jesus ; this thou mayst doe , thou  
oughtest to doe it , thou must goe to God and  
tell him what thou wantest , what grace thy  
soule needs , tell him thou hast a poore selfe-  
seeking-heart that will not stoope farther  
then hee bends it , and bows it , looke to him  
and hee will helpe thee , come unto him and  
he will ease thee and give thee thy hearts de-  
sire .

Note this one word , where God hath be-  
gun this worke in any measure , though you  
 finde much of selfe , and it is thy burthen , yet  
there is a ground of comfort for such a soule : it  
is mercy thou seest that evill of selfe that is in  
thee , and that it is thy burthen . The comfort is ,  
That Jesus Christ hath beene thy Prophet :  
he hath taught thee in some measure to deny  
selfe thy selfe , and gives thee a desire after the per-  
fection of this grace . 2. That where Jesus hath  
begun this worke , he will finish it , he will per-  
fet it to the day of Christ . 3. Thou maist live  
upon him henceforth , and expect teaching

from him ; new manifestations , new discoveries of grace and love , new influences of power from himselfe , as thou standest in need for his owne honour , the Saints good , or thine own consolation , *Heb. 13.5.* thus much for the first , which is selfe denyall .

2 Where Christ becomes a Prophet , he teacheth that soule to yeeld univerſall obedience to himselfe : this is an effect of the teaching of Christ , *Mat. 28. 20.* teaching them to observe and doe all things whatsoeuer I shall say unto you , and *Alt. 3.22,23.* A Prophet shall the Lord your God raise up unto you : *To him shall you heare in all things , &c.* And this obedience Christ doth not onely require as he is a King , but he teacheth it as hec is a Prophet , and as he see *Eſay 54. 13.* And all thy children ſhall be taught of the Lord , and great ſhall be the power of thy children : It is the Covenant of Grace whom *Heb. 8.10.* I will put my Laws into their mindes : *Job 31. 19.* and write them in their hearts &c. He wil make them a willing people , he will teach them to love and yeeld willing obedience , he will teach them to doe Spirituall things with an appetite , with a minde to them : now this obedience floweth from faith , it is a fruit , an effect of faith . *Rom. 14. 22.* Christ firſt teacheth faith , and then obedience . *Answe.*

*Ques.* What are the great commands of the Gospel ?

*Answe.* 1 Love is the great command : *In a*

*Who*

where true faith and love is, there will bee the effects of it : 1 Tim. 1. 5. Now the end of the commandement is love, out of a pure heart, and a good conscience, and faith unfaigned. This is both the beginning and end, the first and last, in the Law of the Gospel, Love, first, God out of love hath given us a Law, we out of love yeeld obedience to it : James calls it the royall Law, Jam. 2. 8. If ye fulfil the royall Law, according to the Scripture, thou shalt love thy neighbour as thy selfe.

2 Now this love is manifested, 1 To Christ, 2 To the Saints.

1 To Christ, and that first, in keeping his Commandements, John 14. 23. Jesus answered and said, If any man love mee, he will keepe my words, verse 24. He that loveth me not keepeth not my sayings. Love will cause those in whom it is to submit to Christ in every thing, John 5. 3. This is the love of God, that we keepe his Commandements: that is, herein is our love to God, made manifest, in keeping his Commandements.

Question. What are the commands of Christ to his children with relation to him-selfe?

Answer. His command is first love as you have heard. 2 Obedience flowing from hence; this obedience is, first, to Gospel commands. 3 In a Gospel manner. 3 To Gospel ends.

First, it must be to Gospel commands, wee  
are to heare Christ in all things, not Moses:  
Acts 2. 22. *Him shall you heare in all things,*  
*&c.* believets are to receive every command  
as from the hands of Christ, John 15. 14. *Ye  
are my friends, if you doe whatsoever I command  
you.*

The first command that Christ requires of  
believets, and that next after faith received,  
is Baptisme, Mar. 16. 17. *Hee that believeth  
and is baptized, shall bee saved:* so likewike  
Mar. 28. 19. Disciple Nations, and baptise  
them, This was the first thing in the commis-  
sion, to be submitted to, and it was ever so in  
the Apostles practice, which must bee our pa-  
terne, Act. 2. 41, *As many as gladly received  
the Word ( that is, believeth the truth of the  
Gospel, and gladly received the Lord Jesus,  
the summe and substance of the Gospel ) were  
baptized;* so Acts 8, 12. *They believed and  
were baptized, both men, and women,* so Act.  
16. Lydia and the Gaoler: In a word, this  
was the first duty that ever the Saints per-  
formed. the first Ordinance that ever they sub-  
scribed to after faith received: in the Scrip-  
ture there is neither precept nor president,  
either to baptize before faith, or else after  
faith is received, to neglect or slight bap-  
tisme, it being a command of C H R I S T  
Love in the Saints compelling them to yeelde  
obedience

obedience to every Ordinance of Christ for his owne sake, with an expectation of a farther discovery, and manifestation of love and grace from God, in his owne Ordinance, in his owne way.

Now I confess there are many objections that by many are made against this truth, who plead for, and practice the baptizing of Infants. But Because I have in another Treatise endeavoured from the light of Scripture to cleere the truth, and answer those objections, I shall in this place passe them by, onely by reason of our late conference, I shall briefly touch upon these three Scriptures wee then had in disputation. The first is, *Acts 2. 38, 39.* *The promise is to you and to your children, &c.* The Promise in this place was concluded upon that it was remission of sins, and the gift of the Holy Spirit: hence was drawn this conclusion, that the Infants of believers had as large an interest in this Promise as their parents, and therefore ought to bee baptiz'd.

Which I cannot but deny, and affirm, that the promise here was to the Jewes, as many as the Lord did call; to their children, as many as the Lord should call: to the Gentiles afar off, as many of them as the Lord should call: There is a sound truth in the Scripture thus interpreted; for God gave remission of

finnes, his Spirit, all the good things of the  
*Gospel*, to as many as he called, both Jew and  
 Gentile, and so hee will to the worlds end, those  
 and indeed hee never promised it to any o-  
 ther, *Hee that believeth on the Sonne hath life, they*  
*hee that believeth not hath not life,* John 3.31.  
 If the promise of the *Covenant of grace*, re-  
 mission of finnes, and the good things of the  
*Gospel*, had beeene to the Jewes that believeth,  
 to their naturall seed, it must then have beeene  
 made good to them, or else there was no  
 truth in the promise, but it was never made  
 good to them; for then they had not beeene  
 apostated, as they are to this day, nay, the  
 Lord was so farre from intending any such  
 thing to the Jewes, that hee intended their  
 rejection and casting off, *Romans 11. 15.* ney-  
 ther was the promise to the naturall seede of  
 the believeng Gentiles, but the Elect of God  
 both Jewes and Gentiles obtained it, *Romans*.  
 7. and God under the *Gospel* makes no differ-  
 ence betweene the seede of the believer and  
 unbeliever, with relation to their Genera-  
 tion, but it is *Grace* that makes the differ-  
 ence.

The seconid Scripture was, *Mark 10.13,14.*  
*Suffer little children to come unto me, and*  
*forbid them not, for of such is the Kingdome of*  
*God.* That which is hence inferred is, that  
 children are blessed, that they are a part of

the Church, and therefore have a right to  
baptisme, whereas it is very probable that  
those Infants were brought to Christ to bee  
cured of some diseases, for the Text sayth,  
*They brought young children to him, that hee  
might touch them, and hee blessed them,* that  
is, gave them the blessing they came for, to  
wit, health and cure, and whereas Christ  
sayth, *of such is the Kingdome of Heaven,* that  
is, of such qualified spiritually, as those Infants  
were naturally, so Christ himselfe interprets  
it, *Verse 15. Verily I say unto you, whosoever  
doth not receive the Kingdome of Heaven, as  
a little childe, hee shall not enter therein:* that  
is, whosoever doth not receive the Kingdome  
of God, both of grace and glory, as a little  
childe, that is humble and meeke, and teach-  
able, able to doe nothing himselfe, but Christ  
is his all, and in all, hee shall never enter there-  
in; so that Christ takes occasion from those  
little Infants, to discover a Gospel mystery, a  
mystery indeed to naturall men, *Matthew 18.*

2. 3.

The third Scripture was, that in *1 Cor. 7.*  
*14. The unbelieving wife is sanctified to the  
believing husband, else were your children un-  
clean, but now are they holy.* Now it was  
first granted, that the sanctification of the  
wife, is but a civill sanctification, shee is san-  
ctified to his use, that hee ought not to put  
her

her away. 2 This was granted also, the holinesse is a fruit of Sanctification: then say, the fruit or effect cannot be greater than the cause, the cause cannot produce a greater effect than it selfe, the cause being onely civill sanctification, the holiness of the children must be the same; so that now under the Gospel, the believer may lawtully keep the unbeliever, whether Husband or Wife, and their children, whereas under the Law, if a Jew maried with an idolatrous Gentile, hee was to put away both Wife and Children, *Ezra 10. 3.* but under the Gospel there is no such thing, unlesse the unbeliever will depart.

2 After Faith and Baptisme, the will and command of Christ is, that his people should yeeld obedience to all his commands; and indeed he doth not onely command it, but gives power, there is a power goes with the commands of Christ: hee is the King of his people, he gives Lawes and Statutes, and withall gives in abilities to doe what hee commands: Christ knowes that without him yee can doe nothing, *John 15. 5.* the will and command of Christ is, that his people should bee holy in all manner of holy conversation: the will of God is their sanctification, *1 Thessal. 4 2, 3.* For yee know what commandements we gave you by the Lord Jesus, for this is the will of God

the God your sanctification, to abstaine from sinne,  
to vers. 7. and the reason is rendred verl. 7 For  
God hath not called us unto uncleanness, but  
unto holiness: God hath not given his Sonne  
to redeeme men, that so they might live in  
unclean, unholie wayes: he doth not call them  
to fellowship with himselfe, and one with  
another, that so they might take their plea-  
sures in the world, in sinne, no, no, God calls  
his to holiness; and therefore the Apostle  
Peter saith, It is written, Be ye holy, (or yee  
shall be holy) as I the Lord your God am ho-  
ly, 1 Pet. 1. 16. And bee that hath this hope,  
purifieth himselfe, even as Christ is pure,  
1 John 3. 3. And the Apostle Pauls exhorta-  
tion answers this command, Rom. 12. 1. I be-  
seeche you brethren, by the mercies of God, that  
ye present your bodies, a living Sacrifice, holy  
and acceptable unto God, which is your reaso-  
nable service, and be not conformable to this  
world, but bee yee transformed in the renew-  
ing of your mindes, &c. that is, seeing God  
hath renewed your mindes, let your bodies,  
your externall walkings be made conforma-  
ble to Jesus Christ, and not to the world. O  
beloved, holiness becomes the Saints, espe-  
cially holiness becomes the Household of  
Saints, the Churches of Saints: the Church of  
Saints is Gods House, 1 Tim. 3. 10. his dwel-  
ling place, Psalm 132. 13, 14. and holiness be-  
comes

comes the Lords house for ever , and it is the  
love of Christ that constrains the Saints thus  
walke.

*Quest.* But is it not the Saints duty thus to  
walke ?

*Answer.* Yea , without question it is their  
duty , Gal. 6. 26. *Hee that walketh according*  
*to this rule , peace shall be upon him :* but they  
are to performe this duty of holy walking out  
of love , therefore Christ sayth. *If yee love me*  
*keepe my commandements , John 14. 15.* none  
hath to doe with the commands of Christ  
But those that love him , which love flows  
from faith , *for faith worketh by love , Gal.*  
*5. 6.*

A second command of Christ is , love to the  
Saints , which was the second thing I pro-  
poounded in the manifestation of love. it is,  
first , to Christ. *Hee that loveth not the Lord*  
*Jesu , let him bee accursed : Verse 17.* These  
things I command you , that yee love one an-  
other: And a new commandement give I unto  
you , that you love one another , as I have loved  
yon.

*Quest.* Why is it called a New comande-  
ment , seeing it is not new , but the same that was  
from the beginning ?

*Answ.* i It is New , because given anew by  
Christ , and so are all the commands of Christ ,  
given anew , and are new commands given to

a new

new people, to wit, believers, Moses's commands were given to all the whole body of naturall *Israel*: Christ to the whole body of spirituall *Israel*, the Saints. None else hath to doe with any Law as it comes from Christ, but we still under the Law, as it came from Mount *Sinay*.

2 It is New in respect of the nature of it, which is double: 1 as it flows from Christ's love to us. 2 It must bee the same as Christ's love was to us ever; *as I have loved you*: and as this is the speciall command of Christ, so it is, the property of the Saints, that the grace they receive from Christ, causeth them to doe it: *the love of Christ constraineth them*. Therefore the Apostle thanks God for the *Colossians*, Col. 1. 3, 4. *For the increase of their faith, and love to all the Saints*. Where faith increaseth, love increaseth: for faith increaseth love to Christ: and love to Christ increaseth love to the Saints.

For my more cleere proceeding in this particular, I shall endeavour from light and truth to discover unto you, first, what love is. 2 the excellent properties and effects of this love. 3 the manifestation of this love.

1 What love is: *Love is an affection of the soule, carried forth after, and settled upon, something, from an apprehended worth and excellencie in the thing*: This I conceive to bee  
love,

love, whether it be spirituall or naturall ; whether set upon a good or bad object : for it is not possible there should bee true love , but where the soule apprehends somthing worthy to be beloved . First , the understanding goes forth , and takes a view of the object presented : if the understanding doe apprehend any worth or excellency in the object presented , then the affection of love is let forth upon it , and is not satisfied without the enjoyment of it . Hence it comes to passe that when the understanding is truly enlightened , and the judgement rightly informed , the affection is carried forth , and settled upon a right object : but if the understanding bee corrupted and blinded , and the judgement misinformed , the affection of love is carryed forth after , and set upon wrong objects . When the understanding is so blinded , it apprehends an excellency in the world , in pleasures , in sinne , &c. for beleieve it ; it is the blindnesse of mens understanding usually , that causeth men to love sinfully .

So on the contrary , when Christ is presented to the view of the soule , the understanding by the power of God , is enlightened , and comes to apprehend in some measure , that excellent worth , that is in him , the affection of love goes forth after him : and desire is not satisfied untill it enjoy him . Thus it was with

the

## Prophet of Saints.

the Spouse in the *Canticles*, Chap. 5. 10. *My beloved is white and ruddy, the chiefest among ten thousand:* and hence it is, her love is so drawne forth after him: that shee seeks him, and is never satisfied till shee find him, Ver. 6. *shee is sick of love after him,* Chap. 2. 5. and this love unto Christ carries forth the soule in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherein with the soule loves Christ, it loves the Saints, *1 John 4. 20, 21.*

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soule in love not only to Christ, but to the Saints, you have heard: *1 John 5. 1. Every one that loves him that begat, loveth him also that is begotten.*

2 I come to the excellent properties and effects of this love. 1 With relation to Christ. 2 To the Saints 1 To Christ.  
2 It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soule truly enlightened in the excellency of the knowledge of God in Christ, refuseth to take content and satisfaction in any thing that comes short of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the world, shall be presented (as Satan presented them to Christ) and duties and

creatures and performances, gifts, &c. and  
thus Satan can, and often doth present him  
selfe like an Angell of light, and that to the  
Saints too: they that know any thing of God  
know it, if possibly hee could, hee would de-  
lude and cheat a poore creature, but the soule  
truly loving Christ will not bee thus cheane-  
and deluded by that old Serpent, hee must have  
Christ, nothing else will satisfie him. A living  
childe may bee quieted a while with a bable,  
counter, or rattle, which is nothing but folly:  
but in conclusion, it fiades by experience  
the emptinesse and vanity of such things,  
then casts away all, and nothing but brewe  
will satisfie him. So it may bee with the  
soule, the living Christian; it may receive  
some content in Duties and Prayers for a  
time; but in the conclusion it comes to  
see the emptinesse of these things, and then  
nothing but Christ will content him. When  
a soule truly loving Christ comes to see how he  
hath deluded himselfe in mistaking Christ,  
thinking that hee hath had Christ, when indeed  
hee had nothing but the externall Ordin-  
nance, visible forme, which is indeede the  
shell without the kernell, o then nothing lesse  
than a Christ will satisfie: o give mee Christ  
sayth the soule, or else I die, Christ in every  
Ordinance: it will not take Ordinances and  
Duties from Christ any more: but now the  
soule

soule must enjoy Christ in Ordinances, Christ  
in preaching, in praying, in the Supper of  
the Lord, nothing gives content to the soule  
but Christ : O this is the excellent quality  
of true spirituall love to the Lord Jesus. Hence  
it is that the spouse in the *Canticles, chap. 3. 13.*  
so earnestly seekes her beloved , shee could  
take no rest untill she had found him, *verse 4.*  
and then shee holds him , and will not let  
him goe. This is the property of love , it  
soars very high , flies aloft like the Eagle , and  
why ? because God in Christ is its object,  
and where the dead carkasse is , thither will  
the Eagles be gathered together : Christ is the  
alone object of faith and love , and to him all  
true believers come , in him shall all the seed of  
Israel be justified, and shall glory, *Esay 45. 25.*  
only note this, that the soule comes by faith to  
enjoy him whom the soule loves.

A second excellency of love to the Lord  
Jesus is , It is quieted and satisfied in the single  
enjoyment of Christ : the soule that hath Christ  
hath enough , it can say as *Jacob, it is enough.*  
*Joseph my sonne is yet alive ;* so the believing  
soule , whose heart is truly inflamed with love  
to Christ for his own excellency , it hath e-  
nough, it is content now to lose all, as the Apo-  
stle *Paul, Phil. 3. 7, 8. He accounts all things*  
*but losse, yea dung, that he may winne Christ :*  
This is the excellency of the grace of love

to Christ , it carries the soule above the World, above creature or any thing beneath Christ , it desires nothing but Christ , *1 Cor. 2. v. 1.* It glorieth and rejoyceth in nothing but Christ , *Gal. 6. 14.* and him crucified : If it hath the world, so it is, if not, it is contented, it is quiet in any condition , if it enjoy all things , ( I mean in the World ) yet Christ is the summe of all : if it want all things , yet in Christ it enjoyes all , so the Apostle , *having nothing yet possessing all things* , so that now the soule that believes in , and loves the Lord Jesus , knows how to bee abased , and how to abound , that is , it knows how in the lowest condition to live satisfied upon Christ , and it knows how in the highest condition to live also upon Christ , it can do all things through Christ that strengthens it , *Phil. 4. 12, 13.* Do you not see on the contrary , men that have no love to the Lord Jesus , how they let forth their hearts upon the creature ? they live upon the creature ; take away the world from them , you take away their life : but the man that loves Christ , hath enough in the enjoyment of him , what ever befall him in the world , yet he can say as Christ , *I have meat to eat that yee know not of* , *John 4. 32.* the Lord Jesus is the Sains meat and drinck , they live upon him , and are satisfied with him .

The third property of love is , it flights all hard-

hardships and sufferings that it meets withall  
for the name and sake of Christ. Nothing can  
quench this love, many waters cannot quench  
it: many floods of affliction cannot quench  
love: when others that love not the Lord Jesus  
but themselves and their own ease, start and are  
affrighted at the reproach of JESUS, as at  
some strange apparition, when the soule that  
sees spiritually, that looks not at things that are  
seen, that is, at the outside of things, which car-  
nall eyes onely see, but at things that are not seen.  
They hence go on cheerfully, slighting persecu-  
tions, being perswaded that nothing can make  
a separation between CHRIST and their  
soules, glorying and triumphing in the crosse  
of CHRIST, being not onely ready to  
suffer reproach, but death it selfe, if the Lord  
call them to it, for the name and sake of their  
beloved. Thus you see the excellency of this  
grace, it carryes the soule sweetly out to Christ,  
lyes down in the bosome of love, and there  
it is satisfied, there it is contented, there it  
hath enough, there it lies, and there it dies,  
and yet with him it shall for ever live, o the  
admirable excellency of this grace of love, it  
makes hard things easie, and bitter things  
sweet: it lives upon that others cannot see, no,  
nor never shall see, unless the Lord open their  
eyes, it rejoyceth in that others dread: it takes  
that for a Crown, that others count shame:

it makes their hearts to leap for joy, in the beholding of those things, that makes others faint and fail.

2 I come to the excellency of this grace of love, *in*, and *to* the Saints, for that is the great thing we have now in hand, the excellency of the grace of love among Saints, among brethren.

1 It is of a knitting nature, it knits or bindes up the soules of the Saints as one, it makes them to bee of one heart and of one minde. What is the reason of such divisions amongst Saints, but the want of love? this grace of love is that which would knit the hearts of Christians one to another: It was the Apostles desire and care for the *Colossians*, that their hearts might be comforted, being knit together in love, *Colos. 2. 2.* This knitting together of the Saints, is that which makes them meet to watch over each other, to build up each other: it is as the joynts and sinews of the body naturall, knitting each member together, and so nourishing the whole body, *Col. 2. 9.* Being knit together increaseth, with the increase of God, this is the excellent property of love, it knits up the soules of the Saints together, where it is in truth there cannot be an easie dissolving of this knot of love, this was the love of *David* to *Jonathan*, *I Sam. 18. 1.* The soule of Jonathan

nathan was knit with the soule of David and Jonathan loved him as his own soule : this is the true property of love , it knits the soule to the party beloved , it is not possible if there were true love , that there should be such divisions amongst the Saints : if it bee but a difference in opinion , presently , the love , the fellowship is broken .

A second excellency of true love is , it covers a multitude of infirmities , it is not easily moved , it is not easily provoked , it is naturally easie to be intreated , it will not suddainly believe evill reports , it will not suddenly have bitter envyings and evill surmisings : this is the excellency of the grace of love , it will beare much and long , it will not censure without wonderfull just cause . 1 Cor. 13. 4, 5, 6, 7. Love suffereth long , it is not easily provoked , it will not start at shadows , love envyeth not anothers prosperity , but rather rejoiceth in it , as one membert of the body rejoiceth in the prosperity of another , it vaunteth not it self , it is not puffed up , love is an humble grace , it makes those in whom it is to serve each other in love , to prefer each other before it self , it seeketh not its own , it seeketh not it selfe , but the good of another , it is not easily provoked , it thinketh no ill , it rejoiceth not in iniquity , but rejoiceth in the truth , it beareth all things , it beleeveth all things ( all

things that it hath any ground or warrant to believe ) it hopeth all things, that is the best of all things, where there is any ground or probability of hope it endureth all things, that is, all things that God himselfe inflicts, or suffers man to inflict upon him, here is the excellency of love : O who would be without this grace of love ? nay; but who can ever attain it but those, whom God steds abroad his love in their hearts by his holy Spirit ? how is this grace of love wanting among the Saints ? whence is it that there are such discords ? such bitter envyings ? such secret whisperings in a word, such rents and breaches of communion and fellowship amongst Saints, for slight things , but the want of this grace of love ? truly , were the love of God shed abroad in the hearts of his people more abundantly , it would not be thus : love is of absolute necessity, for the peace and communion of Saints.

3 Excellency of love. It is , an everlasting grace , it shall bee made perfect in another World : other graces faile , but love never faileth : *1 Cor. 13.8.* Prophesies they faile, and faith that shall cease , but love shall abide for ever, it shall be so farre from ceasing , that it shall after the ceasing of faith and other graces , be made perfect , and the Saints that love God indeed here ( and from that fountain

of love , love each other ) they shall then for ever live in the bosome of love , their soules being satisfied in the enjoyment of him , the fountain , they shall be then perfectly knit together in one , being filled with the enjoyment of God , made perfect in love , through that abundance of love it enjoys in him .

The third particular propounded is , the manifestation of this love , how the Saints manifest this their love each to other .

I In a faithfull diligent watching over each other in love , *Phil. 2. 4.* look not every one to his own things , but every one to the things one of another : there should not bee such a spirit amongst Christians as was in *Cain* , who said , *Am I my brothers keeper?* no, no, you are keepers of each other , and it is love that will make you faithfull to each others soule in this particular .

The second manifestation of love is , in building up one the other in the most holy faith , edifying one the other in love , helping forward each other in the way of holiness , being compacted together in the order and fellowship of the Gospel ; maketh increase of the body , to the edifying it self in love , *Ephes. 4. 16.*

In bearing with the weakness of each other , *Col. 3. 12, 13.* Put on , as the elect of God , bowels of mercy , kindness , humblenesse of minds , meeknesse , long-suffering , forbearing

one another , and forgiving one another , even  
as God for Christ sake forgave you . Here is the  
manifestation of love , when you are able to  
bear with , and forbear one another , from this  
principle , because God hath born with you ,  
God hath forgiven you , Rom. 14.1. *Him then*  
*is weak in the faith receive unto you.*

4. In restoring a falne brother with the spi-  
rit of meeknesse , Gal. 6. 1. *If any brother be*  
*falne through weakness , yee that are spiritual ,*  
*restore such a one with the spirit of meeknesse :*  
much tendernesse is to be used towards a bro-  
ther in this case ; the ground is , we our selves ,  
the strongest of us , are subject to , and may  
fall , by the like temptation , if the Lord pre-  
vent it not .

5. In speaking kindly to each other : good  
words and comfortable : this is the manife-  
station of love : and truly where there is  
love in the heart , it will appeare in the coun-  
tenance , in the words , a cheerefull and loving  
countenance , loving worl's ; here will bee  
words both for the Saints , and to the Saints .  
First , for the Saints to goe to God in prayer ,  
Eph. 1.16. for them , in their vindication , when  
any scandall is unjustly laid upon them : so  
*Jonathan for David , 1 Sam. 19.4. Jonathan*  
*spake good of David , and good for David .*  
2. In speaking kindly one to another , so the  
Apostle Paul , he ever gives the Saints the title

of Brethren, wherefore holy Bretbren, pertakers of the heavenly calling: and Solomon saith,  
*That a soft answer turneth away strife.*

6. And lastly, love is manifested in condoling each with other, in afflictions: the Saints are all of them members of the body of Christ, *1 Cor. 12.27.* and the members of the naturall body are sensible of the sufferings of each other, if one member suffer all suffer with it; if one member rejoice, all rejoice with it: so it is or should be in the body spirituall, we should beare part of one another afflictions; be truly sensible of the afflictions of each other, and so beare part with each other, bee truly sensible of the comforts of each other, and so rejoice together, this is the property of true love where it is: I have very briefly hinted upon some particulars, much more might be said in this particular: but I desire not to be tedious in this place. I might branch forth in many other particular Gospell commands which would be too tedious: only thus, where the love of Christ is indeed shed abroad by the holy Spirit, there love constraines the soul to yeeld it self up wholly to the Lord Jesus, and all his commands, whatsoever things are of good report, whatsoever things are lovely, whatsoever things are warranted, and required in the Gospel, the soule that truly loves the Lord Jesus, is ready in the power and strength of Jesus

to

to walk up unto it : It will not consult ~~wit~~ <sup>w</sup> flesh and blood , it will not stand upon ~~cam~~ <sup>no</sup> arguments ; but as the Lord Jesus hath glorified ~~br~~ mercy, grace , and love in doing unto the soule ex-  
so it will now look what it is may condicte ~~mirab~~ to the exaltation of his name , and then the soule shall ~~l~~ that truly loves the Lord Jesus is satisfied, let them and name of Jesus have the glory, and the soule that truly loves him , hath its end , and rests satisfied.

*Use* , It concernes every one to looke here is Christ hath been their Prophet : hath Christ hum-  
given thee a heart willing to submit unto him in all things ? ready in his power to yeeld ~~w~~ <sup>ms t</sup> niversall obedience to all his commands ? O if so nearely concernes you to try your selves, ~~in~~ <sup>ms t</sup> it so , then whether your obedience flow ~~from~~ <sup>them</sup> love. It is possible there may be extreame But ~~obedience from base and by ends~~ , and then ~~is~~ <sup>ms t</sup> nothing ; *Love is the fulfilling of the Law* which whatsoever is done in love , that is , from the love of C H R I S T shed abroad in the heart, <sup>ms t</sup> live well done : but all done without love is no thing, preaching , praying , professing , communicating, it is all nothing without love : ~~done~~ , is one thing , to preach, and pray , and profess ~~the Sa~~ it is another thing to doe it out of love ~~the~~ <sup>ms t</sup> Christ , then it is a fruit of faith. *Faith worketh by love* , and all works done without this ~~are~~ <sup>ms t</sup> are not acceptable , *1 Cor.13. 1,2. Thought them speak*

With the tongue of men and Angels , and  
love not love , it is nothing . it is but as a sound-  
ing brasse , or tinkling cymball ; a man may  
have excellent words , fine composed sentences ,  
mirable expressions , all flowing from a no-  
small knowledge , that may much affect the  
minds and hearts of the people , and yet all be  
a sound of words attained by art , as a  
ounding brasse or a tinkling cymball , which  
seems to make a sweet sound to the eare , when  
there is nothing in it indeed , but a composure  
humane art ; and so being brought out of  
frame , there is nothing indeed worth  
looking after , or harkning unto : even so are  
those persons , who seemingly doe glorious a-  
ctions , and yet indeed have not the love of God  
among them .

But to proceed : the third thing that Christ  
teacheth his people , as to believe ,  
which faith you have heard , produceth its  
effects , so in the third place he teacheth them  
to live by faith , that is , to act and exercise this  
upon all occasions , in all times , according  
they have need to make use of it : and in-  
deed , this is a great Gospel mystery , which  
Saints are too much ignorant of . It is one  
thing to have faith , and another to live by  
faith , it is one thing to have legs , and ano-  
ther thing to make use of them , to goe with  
them .

Ques<sup>t</sup>.

*Ques.* What is it to live by faith?

*Ans.* 1 It is to exercise faith, that is, make use of it as need requires: or, 2 it is depending upon Christ in the want of all things; 3. it is a living by believing of what the soul shall one day enjoy.

1 It is to exercise Faith as occasion offers for it: that is, to exercise it upon the object for faith hath ever an object, and if it be right and true, the object is C H R I S T : now if it be right and true, there is occasion for the Christian to exercise faith in every condition, either Internally, or externally: for the Christian hath no enemies to encounter withall, the Flesh, the Devill, and the World; all these consist in the soul upon the soul. Now Faith overcomes all. The Flesh, that will be ever lusting against the Spirit, Satan comming in, working by selfe will be in every action, self-wisdom, self-priding, and self-boasting: this is contrary to the mind of the Spirit, and now the Spirit is troubled and grieved, so that many times there is a hot conflict in the soules of the Saints, how comes the Christian to overcome it? eying and applying Christ, it can say as Paul did have a body of sin, a proud, cursed, self-seeking nature, but thankes to God through Christ, &c. and there is no condemnation in them in Christ. It is true, I have a base nature, a wicked, cursed, deceitfull, proud, self-seeking

breking heart, yet the Lord hath let forth a  
glimpse of his glory to my soule, hee hath  
tis set me see, and hath sealed this by his Spirit  
unto me, that I am in Christ, and there is no  
condemnation for me; and so by faith seeking  
to Christ, the soul overcomes this enemy *Fleshe*,  
and then secondly, it ever lives in believing,  
that this fleshly corrupt nature shall be every  
day more and more subdued, and so is ever  
giving a crucified Christ for the killing and cru-  
tifying of this body of sin.

3 The Devill, he will come in with his  
arts, laying hard and heavy things to the  
charge of the soule, although the Apostle saith,  
*Rom. 8. 33. Who shall lay any thing to the  
charge of Gods elect? It is God that justifieth:*  
although God himselfe pronounce a man cleare  
and just, yet the Devill will come in, and en-  
devour to make worke in the godly, justified  
soule. O (saith the Devil) thou art a vile cur-  
ted creature, thou hast a base, earthly, carnall  
heart, thou art not able to perform any duty;  
but it is full of sin, and as good never a whit;  
is never the better, Thy services(hadst thou no  
other sinnes to be accountable for) are enough  
to condemne thee. And besides all the rest of  
thy sins, of thy basenes in performing duty, this  
is, that is worst of all, thou hast a wicked proud  
heart of thine own, thou art ready, when ever  
God hath assisted thee, to take the honour to  
thy

thy selfe, and to pride thy selfe in those weake  
duties thou performest.

What sayest thou to this Christian? hast thou any experience of this tryall in thy soul? I dare say thou hast, if Christ dwelt there, but what course will you take to overcome in this combat, see *Ephes. 6. 16*. There are the enemies the Saints are to encounter with, they are no small, no mean enemies: see *Vers. 12* and the Armour; the Christians Armour, is all Armour of proofe, but above all take the shield of faith, wherewith yee shall be able to quench all the fiery darts of the wicked: the Devill will come, and come againe, he will have one dart, and another dart: now the way to overcome is to take the shield of faith: a shield is for defence, so this faith both defends and resists the Devill.

*Quest.* But how doth faith overcome?

*Answ.* It ever hath an eye to the foundation on Christ, it knows the foundation standeth sure, and so it turns over the Devill, the false conclusion that the Devill and the heart is ready to make together to Christ: and now the soule saith it is true *Satan*, or it is true *heart*, I am base, I have a vile cursed nature, I cannot pray nor performe any duty as I should, sin is in my best action, I confess I am in my selfe as bad as man or Devill can make me, not a worse heart in the World, more

subject

subject to evill, further then God restraines  
it, more unable to doe good, farther then  
God enables: and what of all this *Satan*?  
I know there is enough to condemne mee for  
ever, were I to transfer in mine oþre person  
for my selfe; but Christ hath beene condem-  
ned for me, *Satan*, hee hath born all my sinnes,  
and so my condemnation, and hee hath made  
himselfe over to mee, so that now thou must  
not have something against Christ, before  
thou canst shake my hold, and thus by faith  
bying to Christ, the soule overcomes the ene-  
my: but if the soule cannot thus have re-  
course to the Lord Jesus, hee is gone when the  
tempter comes, hee is not able to resist. Then  
lyth the beleeving soule, it is true, *Satan*, I  
have a proud selfe-seeking heart, ready ever  
to take that honour to it selfe, that is due to  
God; but it is as true, that I may thanke thee  
for it, who hast thus metamorphozed my  
nature, and made it like thine owne, and not  
only so, but commest in, and ever stirrest up  
the heart to pride and selfe-seeking, know-  
ing well by experience, that it is a sinne that  
much provokes God; but this is my mer-  
cy, God lets me see into this depth of wicked-  
nesse, and it is my burthen: but Christ hath  
freed mee from the power of it, and from the  
iniquity of it, hee is ever subduing it in mee, and  
one day I shall for ever bee freed, both from it  
and

and thec : thus by faith the soule over-cometh  
the Devil: this is the first particular wherein the  
*Christian* comes to live by faith, in the exercis-  
ing of it, according to the manifold occasions  
it meets withall.

2 To live by faith, is a living upon *Christ* in  
the want of all things, and that both external  
and internal.

1 *Externall*, in the want of outward  
things: when the creature is stripped naked  
and bare , brought even to a morsell of bread,  
then to live in believing the Lord will care  
for you, when that you are brought to Christ's  
condition , that you have neither House nor  
home , nor any thing in the World , besides  
Christ,besides a God to live upon ; then when  
thou canst get a promise , as that, *Hebr. 13.5.*  
He hath said, *I will not faile thee, nor forsake*  
*thee*, and stick close to the Lord Jesus in such  
a promise , this is a living by faith , when the  
Creature failes, *Hab. 3.17, 18.* *Although the*  
*fig-tree shall not blossom, neither shall fruit be*  
*in the Vine, the labour of the Olive shall fail,*  
*and the fields shall yeeld no meat, the flock shall*  
*be cut off from the fold, and there shall be no*  
*herd in the stalls: yet will I rejoice in the*  
*Lord, I will joy in the God in my salvation:*  
This is to live by faith, when all Creature  
faile, then to live upon God, then to rejoice  
in the Lord, believing that God is able and

will

will help , the Lord will sustain. The want of  
this faith , was Israels sinne , Psal. 78. 18, 19.  
They speake against God , and said , Can God  
prepare a table in the Wildernesse? how is  
the deceitfull heart of man ready to distrust  
God in such a condition as those Jews ? Can  
God prepare a Table when all is gone? but  
faith in such a condition , beleeves , and lives  
by beleeving , and the Lord will care for mee  
saith the soule , and the Lord hath said it :  
*The Lions shall lack , and suffer hunger , but*  
*they that wait upon the Lord shall want nothing*  
*that is good.* This is a hard thing , it is easily  
said , but not so easily done; you think it is easie ,  
perhaps to live by faith ; while you have a  
house , a calling that brings you in money , per-  
haps everyday or every week , or money by you,  
land , &c. you can live comfortably upon  
Christ and your calling , upon Christ and your-  
house or land , but let all bee taken from thee ,  
then how thou canst live? this may be your  
condition ; and then you will be put to the  
tryall .

2 Spiritually , When the soul hath nothing  
of its own to rest upon , when duties and per-  
formances and all is gone , then to believe and  
live by believeng : this is to live by faith in-  
deed , upon this ground the soule believes ,  
Rom. 4. 4, 5. *He that worketh not , but believ-*

veri on him that justifieth the ungodly , by An  
faith is counted to him for righteousness , he hold  
that worketh not , he that cannot performe  
one acceptable duty in way of righteousness , nōt  
but sees all is nothing , yet believeth in Christ , thing  
and so lives by believing , this is the constan<sup>t</sup> bo<sup>le</sup>  
lity of a believer , he ever sees his own emp<sup>t</sup> &  
tiness , the unrighteousness of his best actions :  
I say , to believe in , and to live upon the son  
Christ in all such conditions , it is to live by faith,  
above duties and performances : but howe  
doe many a professing man and woman , com<sup>me</sup> w<sup>t</sup>  
fort themselves in the performing of duties , with  
their enlargement in duty , and the like , but when  
when they faile in this , then they call all in question  
again : this faith was not right , for all the  
they think they believe , because they can pray  
and meditate , &c. When indeed the soule truly  
rightly believeth , doth believe because he cannot  
pray , nor act , or do any thing that is acceptable in  
and therefore he cannot live by faith , but when in  
that power he has to performe duty failes , he loseth  
faith and all fails , this is not to live by faith , yet *Ans*  
this hath been the life of most professors in this  
Nation .

3 A living by faith , it is to live by believing in day  
of what the soule shall one day enjoy , and so  
this mighty bears up the Spiritus of them , the  
Saints and good men , and all the people ;

And

And this we may take notice of under a three-fold consideration.

1 That which the gracious soule longest after is the full enjoyment of God, nothing else can satisfie the believing soule, the soule that hath tasted how gracious the Lord. O saith the soule, when shall I come to the full enjoyment of my GOD, and so the soul groans, as the Apostle, 2 Cor. 5. 2. by earnestly desiring to be clothed upon with the howse from heaven, and the reason is, Verse 7. while we are here we walke, that is; live by faith, and not by sense, while we are at home in our body, we are absent from the Lord, that is, all sense comparatively with relation to what it, for all be, for the soule has but a glimpse of glory, a taste of the excellency it shall oneday enter in Christ.

Quest. Now what is it that beares up the soule in this condition? how doth the soule when in the want of this full enjoyment of

Answer, 1 By faith hee can looke upon a thond, as having a relation to him, God in Christ is my God, saith the soule, and I shall one day enjoy him, I shall one day see him, and for ever be satisfied in the beholding of him; this quiets, this satisfies the believing soule, it is content to wait upon God, bec-

that believeth maketh not haste : It is ~~the~~ <sup>the</sup> same in  
this case with the believing Christian , ~~and~~ <sup>and</sup> he  
with a loving and tender wife , her desire is ~~to~~ <sup>to</sup> work  
always to live in the enjoyment of her ~~husband~~ <sup>husband</sup> ; ~~but~~ <sup>but</sup> when her husband is absent , ~~she~~ <sup>she</sup> is ~~far~~ <sup>far</sup> away from her , it may bee shee receives ~~no~~ <sup>no</sup> news  
and then a comfortable Letter from him ~~now~~ <sup>now</sup> wherein shee sees a glimpse of his love , ~~and~~ <sup>and</sup> then  
reads his letter , and will have as much fellow ~~ship~~ <sup>ship</sup> with him in his letter as shee can : shee ~~will~~ <sup>will</sup>  
will look to every word , every sentence , ~~and~~ <sup>and</sup> now  
note what expressions of love shee can finde ~~there~~ <sup>there</sup> , and then shee is cheer'd and comforted ~~there~~ <sup>there</sup>  
I have a letter from my husband ; saith ~~the~~ <sup>the</sup> wife ,  
loving wife , wherein hee lets forth a taste ~~of~~ <sup>of</sup> his kindness and love unto mee : O here ~~are~~ <sup>are</sup> ~~the~~ <sup>the</sup> sweet  
words of love , of a tender affection ~~of~~ <sup>of</sup> But saith the wife , this is not all , hee ~~would~~ <sup>would</sup> come home unto mee at the time appointed ~~by me~~ <sup>by me</sup> and I shall enjoy him , and this is that which ~~would~~ <sup>would</sup> most of all cheeres up the heart of the wife ~~upon~~ <sup>upon</sup> my husband will return at the time appointed ~~by me~~ <sup>by me</sup>

Thus it is with the believing Christian , ~~nothing~~ <sup>nothing</sup> lesse then the enjoyment of God can give satisfaction to the soule that hath ~~tasted~~ <sup>tasted</sup> of him : but beloved , the Lord Jesus , ~~the~~ <sup>the</sup> soules beloved is gone a far journey , he ~~has~~ <sup>has</sup> only espoused , betrothed the soule to himself ~~for ever~~ <sup>for ever</sup>

he hath reserved the full enjoyment that the believing soule shall have in him, till another world; onely he discovers this his love, lets forth a glimpse of his glory, into the soules of the Saints; and then the soule having once heard of God, how good, how gracious, the Lord is; then nothing but the full enjoyment of Christ can satisfie. Now the Lord Christ hath left his word here for his beloved, where recourse unto, and there he hath made known his love, and his heart to his poore people: and now the soule that longs after Christ, hath recourse to the Scripture, then here searches what Christ hath said, and when the soule meetes Christ in the Scripture, then is cheer'd, then it is comforted, here is a blessed word saith the soule, Christ is my all in all, though I cannot come to the full enjoyment of him: and then the believing soule will to Ordinances, preaching, and the supper of the Lord, fellowship and communion of Saints, get what it can of Christ, meet with her beloved every way God hath appointed for that purpose: but still this is the great support, my beloved will come at the time appointed, he is gone to receive for himselfe a Kingdome, and hec will return, and shall enjoy him in his fulnesse, in his perfection, and here the soule lives and waits patiently,

tiently, here the anchor of hope is cast, and holds the soule close to the Lord Jesus, living by believing what it shall one day enjoy, *Heb. 11. 1.*

2. That which the gracious soule longs after, is a full and perfect freedom from corruption: it is that body of sinne that burthenes the Saints, that it makes them cry with the Apostle Paul, *O wretched man that I am, Who shall deliver mee from this body of death?* and the gracious soule could well bee contented sometimes to embrace death, that it might bee freed from this body of death; under which God is pleased (for ends bet knowne to himselfe) to exercise his children under. Now what is it bears up the spirits of the Saints in this condition? it is this, the believing of this, that they shall one day bee rid of this base proud deceitfull heart, a day is comming when I shall change this vile body of sinne, and I shall bee made like unto the glorious body of Jesus Christ, *Pbil. 3. 21.* I am already justified, and so made a son, a daughter of God, and this I know, I shall one day bee made like unto him, *1 John 3. 2.* This is that which cheeres the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of the heart, that it findes within

it selfe: when perhaps it is put to a stand in  
the beholding of it: O sayth the soule, what  
I, after so much experience of Gods love, so  
much faith in the Name of Jesus, and have  
such a base heart, such a through for wicked-  
nesse, the Christian is sometimes put almost to  
stand here: but then he comes to consider,  
God is wise, and hee is pleased to exercise me  
under this body of sinne, to keepe me in a con-  
tinuall dependency upon himselfe, and this  
is my comfort, I shall one day bee rid of all  
these enemis of mine, and I shall one day  
enjoy the Lord Jesus, in his holinesse and in  
his glory, *When Christ which is my life shall  
appeare, then shall I appeare with him in glory*  
*Colos. 3. 4.* and in this case the beleeving soule  
lives in beleeving what it shall one day enjoy,  
namely, freedome from sinne, glorious liber-  
ty, even the glorious liberty of the Sonnes of  
God.

3 The Saints of God are subject to afflictions and reproaches whilst they are in this world, saith Christ sayth, *John 16.3.* *In the world yee shall have tribulation:* It is true, Christ hath prepared a Kingdome for them, but they are not like to enjoy it in this World; I meane that Kingdome of glory, although it is true, they enjoy much of God here in this Kingdome of grace, *The kingdome of God is within you.*

But the Saints here are liable to persecutions and afflictions ; now the believing Christian lives ; in believing it shall one day bee freed from those hard things it suffered here, freed from evill men, and I shall one day have a Kingdome , sayth the Soule : Thus Paul comforts himselfe, 2 Cor. 5.1. 2 Tim. 4.5,6,7. and this was it with which Peter comforted the scattered Jewes, 1 Pet. 1.3,4,5. They were begotten to an inheritance incorruptible, undefiled, reserved in Heaven for them , and this was the ground of that exhortation to constancy to the end in time of affliction, Rev. 2.10. Be faithfull unto the death, and you shall have a crown of life.

Thus (Christians) have I endeavoured, both from the light of Scripture , and the light of experience, to hint out briefly unto you a take of the Christians living by Faith, and this Christ teacheth all those whom he effectually teacheth, Heb. 10.38.

I might proceed to other particulars, namely , that Christ teacheth us to own him as our Priest, as our King : It is Christ our Prophet indeed , that teacheth us all things, that we rightly know, wee know nothing as we ought to know, further then Christ Jesus by his Spirit teacheth. But I proceed to the next particular propounded in the Office or

work of a Prophet, namely to work miracles, this the Prophets before Christ did. Moses a type of Christ, and the great Prophet of Israel, wrought many miracles when he was sent him to deliver his people.

And this hath Christ our Prophet done, and doth to this day; this hee did when hee was in the world, turning water into wine, raising the dead to life, restoring those borne blinde to sight, &c. And this hee still doth, Christ our Prophet is ever working miracles: The conversion of a Soule is a miracle, it is the changing the Nature, and it is above Nature to doe it, to raise a man from the dead to life, is a miracle, and this Christ doth to every soule who is indeed raised, Eph. the 1. and 5. verses compared, Vers. 1. *And unto us who were dead in trespasses and sins.* Vers. 5. *Even when we were dead in sinnes, hath hee quickened us.* &c. Now to quicken, to give life to a dead Soule, is a miracle, and this Christ doth ordinarily: and hee gives sight unto blinde men. It was a miracle for Christ to give sight to the man that was borne blinde: beloved, every man and woman in the world is born blinde, spiritually blinde, and this is a great miracle to cure such, yet this is the ordinary work of Christ: and every man naturally is borne blinde, lame, and deafe, but Christ

Christ when he comes bee opens the blinde eyes, he unstops the deaf ears , hee causeth the lame to walke, and the tongue of the dumb to sing, *Esay 35.5.*

2 The Prophet did foretell thiags to come, *Moses* and the rest did foretell Christ, &c. and so did Christ in many particulars, *Mat. 24.* but I passe this also.

2 Christ is to bee exalted Prophet in the dayes of the Gospel, see *Acts 3.22, 23.* A Prophet shall the Lord your God raise up unto you, him shall you hear in all things.

*Use 1* To examine if Christ hath been thy Prophet, When Christ comes first to the soule, he finds men dead and gives life unto them, he findes men blinde and gives sight unto them: Hath the Lord discovered thy dead condition unto thee, and given thee life? art borne from above? That which is born of the flesh is flesh, and thou wert born flesh , dead in trespasses and sins; hath the Lord changed thee from a state of death to a state of life , from a state of infidelity to a state of believing? thou wert blinde thou wert born blinde , not able to see into spirituall things *1 Cor. 2.14.* Hath the Lord opened thine eyes? caulst say I was blinde, but now I see, I was dumb, but now I speake, o this is worth your consideration.

*Use 2* A word of consolation to the Saints whom

whom the Lord Jesus hath taught: what is the comfort you will say?

1 He will for ever be thy Prophet, and will be ever teaching thee: *Thou shalt hear a voice behinde thee saying, this is the way, walke ye in it, when thou turnest to the right hand or to the left, the Lord Jesus will be for ever thy Prophet, he wil never fail thee nor forsake thee: his eye shall ever be over thee for good, he wil direct thee in all thy wayes*, and is not this a mercy?

2 He that made all the Saints Prophets, he hath poured down a spirit of prophesie upon them, that now they are enabled by the spirit of prophesie to speak one to another, for edification, exhortation, and consolation, *1 Cor. 14.*  
3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints to persecute them, for they are the Lords Prophets, *1 Cor. 16.22.* *Touch not mine anointed, doe my Prophets no harme,* Christ takes every wrong done to them, as done to himself, therefore you had need look to it, for it is that which will work your ruine in the end.

THE  
**EXALTATION**  
 OF  
**C H R I S T,**  
 The alone KING of  
**S A I N T S.**

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**C H A P. L I L.**

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Come to the Kingly Office of Christ : Christ is the alone King of his people : believe it , Christ is the alone King of his people , Christ is a King , and hee hath a Kingdom , *Psal. 45.6.* His Kingdome is spiritual , it is not of this world although it is in the world .

Christ

Christ hath a twofold Kingdome here in this World : there is the Kingdome within the Saints, and the Kingdome without ; the one in the heart, the other in the Church ; they are both spirituall.

1 Christ rules and reignes *in* the Saints : the Kingdom of God is within you : beloved, Christ hath a Kingdome within you , if yee are his, *Christ is in you except yee be reprobates,* 2 Cor. 13.5. And this is a priviledge more then all the Kings in the earth have, they may reigne here over their subjects , but not in them : but Christ first reigns *in* them, and then *over* them : he reigns I mean spiritually *over* none ; but those in whom he reigns.

Now Christ reigns in the lous of the Saints ; first , opposing all things that are contrary to himselfe : there are other Lords that will seek to rule in the hearts of the Saints , if Christ subdue them not : the Devill he will seek to be Lord (he that is the God of the World, and rules and reigns in the hearts of the children of disobedience ) where Christ doth not rule ; but when the Lord Jesus comes he dispossesseth him , and casteth him out , and so keeps him out. The Devill will make many a strong assault, through many a fiery dart at the soule of the Christian , endeavouring if possible he can , to shakes his hold ; but Christ he is the King, he is

is the Watchman, the Keeper of Israel; he giveth in power to the weak fainting soul, to overcome all those lawes and edicts. Satan shall endeavour to set up in the Soule; so that now the Christian espies all Satans plots and artificiall devices to trap and ensnare him, rejects all his temptations, and sayes as Christ, *Get thee behind me Satan:* When the Deyill acts and workes in others, he hath no power over the soule where Christ reignes: It is true, he may throw in his darts, sometimes make sayes either to tempt to some evill, or to shake the Faith of Christians, but Christ the King reignes there still, conquers him, subdues him, and so carries on his own work, that the gates of hell cannot prevaile against that soule where he dwells. Thus Christ reignes, keeping under Satan, believe it, beloved, Christ and Satan cannot reigne both in one soul.

2 Christ opposes the power of sinne in the soule where he reignes: sin bears a strong sway in the soule, now Christ he opposes it, sets himselfe against it: hence it is there is such a strong opposition between the *Flesh* and the *Spirit*, that is, the Spirit of Christ: *The Spirit lusteth against the flesh, and the flesh against the spirit,* and these two are contrary each to other. And thus the Lord Jesus continues opposing of sinne, of the lust and corruption that is in the

the hearts of the Saints.

*Ques.* How doth Christ oppose sinne and Satan? for sin is Satans work, *1 John 5. 1.* *For this cause was the Son of man manifested, that he might destroy the worke of the Devill.* The work of the Devill is sin, he that committeth sin is of the Devill.

*Answ.* Christ destroyes sinne, which is the Devils work, two wayes.

1 Christ he destroyes the guilt of it, and that he did, in bearing both the sinne, guile, and condemnation of it upon his owne body, *1 Pet. 2. 24. Rom. 8. 3.* and now he comes, and in the Gospel makes it known unto his people, *Roms. 5. 11.*

2 He destroyes the power of it by his Spirit by the operation of his power working, reigning and ruling in the hearts of his people, *Rom. 6. 4.* Now Christ subdues this iniquty by his Kingly Office, reigning in the Saints, *Ye are not under the Law, but under Grace,* under Christ in whom is manifested the fulnesse of grace.

This doth Christ two wayes: first, he comes to the soule of a poore sinner, dispensing his excellency, the riches of his grace, and sheding abroad his love in the heart, gets the soule willing to receive him out of love to him, desires to have Christ set up, and his King-

Kingdome within it selfe : for Christ hath never a Kingdome in the heart of man, till he thus comes and breaks in upon the soule, disovering love : yet now sayth the soule, let Christ bee King, and none but him : although it is true, it is by his power hee breaks it upon, and subdues the stout spirit of man, who would not willingly submit of himselfe, yet Christ makes him willing, by the shedding abroad of his love in the heart, *Romans 5. 5.* So then now, the Lord Jesus with the free consent of the gracious soule, sets up his Kingdome in the heart, so that when Christ sayth, *My sonne give me thy heart:* Lord, take my heart, lay the soule, dwel there, rule there, set up thy Kingdome there: so that you see Christ doth not rule as Tyrant in the soules of his people, but with the free and full consent of the mind of the person in whom hee reigns, for this is both the wisdome and power of Christ, that hee makes his people *a willing people*, *Psalme 110. 3.*

Then secondly, Christ having purged the heart of man in some measure, overcomes those strong lusts and affections, and makes a meet mansion house, a Temple for his holy Spirit to dwell in: hee then sets up Laws and Statutes in the hearts of his children, in his Kingdome, and there he rules opposing all other

Laws

Laws, for there are and will be the stirring of corruption, and that very strongly too.

Now Christ first sets up the law of faith in the hearts of his people, and that in opposition to infidelity : for naturally the Saints are subject to infidelity, through the motions of corruptions and temptations of Satan. The believing soul when it sees what a base nature it still carries about within it self, being sensible of the stirrings of lusts and corruptions, Satan helping, then it is troubled; O this evill nature of mine, pitch the soule, Who shall deliver me from this body of sin?

Now the Law of Christ is to believe, and in this condition to live by believing: and so Christ enables to put faith in exercise, and to believe above hope, almost as *Abraham*, and so he still quiets the soule by enabling it to believe constantly in the name of the Sonne G O D ; and that when it cannot worke, for hee is the Prince of our faith, the author and finisher of it: and so here is in the heart of the Christian a strong conflict between the Law of faith, and the Law of infidelity; the spirit of faith, and the spirit of infidelity: infidelity it comes in with a mighty commanding authority upon the soule of the Christian, set on by the devils malice, and perhaps, sometimes seems almost in the eyes of reason to

get the victory over faith; but then Christ (who maintains his Laws, puts them in execution) arises, and raiseth up the heart above their doubtings and carries on the soule in a way of believing still, and so quashes infidelity, and treads it under feet, and leaves it dead, executed for present by the law of faith.

2 C H R I S T sets up the law of love in his Kingdome, I mean in the hearts of the Saints, and that in opposition to hatred. For the truth is, that every soul in whom Christ reigns not, doth indeed hate Christ: now Christ sets up this law of love in the hearts of the Saints: love to himself, to his holinesse, to his Gospel, Ordinances, Saints, every thing, that hath the name of Christ stamp'd upon them: it loves it for his sake, and this law of love opposeth hatred, for there may come sometimes, hard thoughts into the soules of the Saints under afflictions, and fiery tryals, ready perhaps, to say with David, *Hath the Lord forgotten to be mercifull? hath he shut up his tender mercy in displeasure?* Now the law of love comes in, and helps the soule to see that there is in Christ nothing but love to it, notwithstanding the soules present apprehensions, and sees all things shall worke for good to them that love the Lord; and so can say with the Prophet, *Lord out of very love hast thou afflicted me;* and so

so the soule is knit to Christ in all conditions. and cannot but have high thoughts of him, even then, when it suffers either *for him, or from him.*

*For him,* That is; for want of the enjoyment of the manifestations of his pleasing countenance, and the fresh incoines of his love, *she kis-  
fings of his mouth, Cant. 1:2.* or for the bearing up of his name in a visible profession of the Gospel of Christ.

*From him,* Fatherly chastisements out of love, to make us partakers of his holinesse, *Hebr. 12:10.* In all these sufferings, when perhaps sometimes the carnall part is ready almost to quarrell against Christ; this Law of love quels and subdues all, brings this heart-rising in subjection, and knits the soule to the Lord Jesus.

2 As it causeth the soule to love the Lord Jesus, so it causeth it to love all that is Christs, and highly to esteem of it: it opposes any other Law that may seem to arise; as sometimes perhaps through the workings of Satan, with the corruptions of the Saints; there may be some beginnings of slighting the Saints, of entertaining hard thoughts of them; but then Christ stirs up and revives the law of love in them, kills that hatred, those hard thoughts that it was apt to conceive against them, and

so knits the soule to them by a more firme united love then ever , and thus this law of love overcomes this law of hatred ; in a word, it causeth the Saints to doe all that they doe out of love , *The love of Christ constraines them,* 2 Cor.5.14.

3 Christ sets up in his Kingdome the Law of meeknesse and humility , and that in opposition to the law of pride and vainglory , *Learn of me, sayth C H R I S T , for I am meeke and lowly in heart , Matthew 11. 29.* and this Christ sets up in the hearts of his people , for hee makes them partakers of his own graces , *John 1.16.* It is a fruit of the Spirit , *Gal. 5. 23.* and of the Law of Christ , set up in the soules of the Saints , against which there is no law can prevaile . It is true , there will be a rising sometimes in the spirits of the Saints , pride will thrust it selfe in ; and be ready to lift up the creature in the apprehension of some selfe excellency , although there is no cause , yet this is a truth , I believe it a those that have any experience of the Kingdome of Christ , or of the working of corruption know it right well , pride will be pricking in , and ready to lift up the creature above measure , eyther somtimes Externally , and to make a difference betwixt himselfe and others , as nobilitie of birth , parents or kinred , honour in the

World ,

World, Externall carnall excellencies: O how will it work sometimes upon the heart of a poore creature, as if he were some body above others? O is not thy soule sensible of this sometimes dear Christian? I cannot but think it is: But then comes in Christ, with his law of meeknesse of humility, and puls down this pride of heart, and lays it low, and brings the soule againe to lay all in the dust: what is honour, saith the beleeving soule? what is nobility of birth? this is my honour, that I am a sonne, a daughter, of Jesus Christ, and so the soule comes down, ready to do any service of love to the meanest Saint; and now the Saints come to serve one another in love, and now they come again to see that they are all one in Christ Jesus.

Sometimes Internally, or with relation to Internall gifts received, although wee have nothing but what wee receive, yet this is the basenesse of mans nature, it will grow proud, be ready to be lifted up, even with those graces received, is it not so with thy heart? art thou not naturally proud? doth it not preesse in upon thee sometimes? I know it doth, and I dare say it troubles thee that art a Christian: But now Christ comes with his Law, and casts all down to the ground, lays low those mountains, those strong lusts that exalt themselves thus against

the Kingdome of Christ , for this pride is absolutely against the Kingdome of Christ , hee will not have such things in his Kingdome , it will thrust it self in , but the Law of Christ discouers it , vanquisheth it , and keeps the soule in an humble , lowly , meek condition . O consider of it , where pride domineers and rules , *Christ hath no Kingdome in that soule , there Christ dwells , there he reignes , where he hath made the soule humble : faith in Christ doth not make men proud and high , no , no , it is the greatest enemy to it in the World , a proud heart did never , can never believe , before brought low in the sense of its own nothingnesse and emptinesse .*

4 *Christ sets up in the hearts of his Saints in his Kingdom , the Law of patience and contentednesse , in opposition to anger , impatience , and discontentednesse .*

Rash anger , impatience , peevishnesse of spirit , how will they arise and bee striving sometimes in the hearts of Christians for a small matter ? how will the heart be out of order and distemper ? what words will bee ready to flow forth , the heart being in this temper ? but now in the heart of a Christian , *Christ puts in execution his Law of patience and quietnesse of spirit . O saith Christ to the soule , thou must be patient and meeke , thou*

thou must learn of mee, didst thou ever read  
that I was moved to anger, and impatience  
to fret and fume? no, not against mine ene-  
mies: and then saith the soule, o what a foole  
am I thus to fret, and then to be angry? how  
unlike to Christ am I? and then down comes  
that proud, peevish spirit into the dust, and  
*so foolish was I and ignorant, I was even a beast before thence:* and then the soule is turned again  
into a sweet disposition of love, a compound  
of patience, not easily provoked, nor easily a-  
gain stirred to wrath.

Sometimes in the soule of a Christian is apt  
to arise perhaps some impatience and dis-  
contentednesse under afflictions and persecu-  
tions, hardly can it beare with patience, some  
heart-rising this way may arise: but then in  
comes Christ, putting in execution the Law  
of patience and contentednesse, and puls  
downe all those impatient, discontented  
thoughts, and the soule is quieted and con-  
tent, and willingly submits unto the minde  
of Jesus, and then it can say with the Apostle  
Paul, Phil. 4. 11. *I have learned in what estate*  
*never I am therewith to be content,* and  
now the soule is quieted, and waits patiently  
upon the Lord, and now the soule saith,  
o how unlike am I to Christ? hee suffered

(meekly as a Lambe dumbe before the shearer,  
and opened not his mouth ) for me a sinner,  
suffered for me, the just for the unjust , that he  
might bring me to God , and shall not I be con-  
tent to suffer reproach and shame for him , and  
then come what will come , patience posselleth  
the soul.

5 Christ sets up the Law of heavenly  
mindednesse in the heart of a Christian , and  
indeed it is no wonder , for his Kingdome is  
there , Heaven is there , *The Kingdome of hea-  
ven is within you , Luke 17.21.* and therefore  
needs must Christ set up this Law in his  
Kingdome , and that in opposition to earthly  
mindednesse , sinfullnesse , or any thing that is  
opposite to holinesse and heavenliness ;  
and you know how the spirits of men , nay ,  
of Christians , are apt to be below the Lord  
Jesus : sometimes on earthly objects , sometimes  
vaine , proud , unprofitable things run in the  
minde , but Christ hec comes and scatters those  
low things , and raiseth the heart to himselfe ,  
and keepes the heart in such a temper , that  
nothing can satisfie it but himselfe , and when  
it looseth its heavenly temper , its heavenly glo-  
ry , it is presently troubled , and it cannot pos-  
sibly take comfort in any thing beneath the  
Lord Jesus : and here is a continuall combat  
and conflict between the flesh and the spirit ,  
the

the corrupt Nature, and the Divine Nature ;  
and certainly here corruption and Satan ma-  
ny times bring sadness upon the Spirits of  
the Saints, in darkning, in over-shadowing  
their heavenly enjoyment, I meane in way of  
sense, although they can never shake the faith  
of the soule in whom Christ dwells, *Matth.*  
*16. The gates of Hell shall not preuaile a-*  
*gainst it.*

Consider now, doe you find Christs King-  
dome, Christs Lawes, thus set up in your heart?  
doe you find Christ opposing lust and corrup-  
tion within you, or doe you not? If Christ be  
there, you will find it in some measure : I  
confesse it, that Christ according to his diver-  
sities of operations and workings, keeps this  
law of sin under in some soules more then in  
other, both the workings of it, and the guilt  
of it, *Rom. 8. 2. The law of the spirit of life hath*  
*made me free from the Law of Sin and death :*  
that is, free from the power, as it comes with  
authority, as a Law, there Christ subdues, al-  
though it will be there as a rebell reigning, yet  
it shall set up no law in the soule where Christ  
is. Consider of it you that were never troubled  
about your sinnes, but all things are at peace  
within you : it is a sad signe Christ hath not  
set up his Kingdome there : *while the strong*  
*man (the Devill) keeps the House, all things are*

at

at peace, all quiet ; and so the poore creature lives in a fooles paradice , and pleases himselfe in this condition: but believe it, when the Lord Jesus comes, He will sit as a Refiner, and as a Purifier , he will purge out the drosse when he comes. Mal. 3.3. But who may abide the day of his comming ? Hee will come with the Refiners fire, and the Fullers sope, he comes not to bring peace, that is, with lust and corruption, but the Lord cuts them down : corruption dieth when Christ comes.

*Object.* But perhaps, some soule may object : I finde indeed some stirring within me, some to evill, and some motions to good, how shall I know that this flowes from the Kingdome of Christ set up in my soul, or from some other principle ?

*Ausw.* There is a conflict between the Law and naturall conscience , and there is a conflict between the Spirit of Christ, his worke in the Spirit of the Christian, and the flesh , corrupt nature and Satan.

1 There is a conflict between naturall conscience and the Law, or the minde legally enlightened and the Law : and this may be in a naturall man, or an hypocrite. Thus it was with *Judas*, *I have sinned in betraying the innocent blood*: he saw his sin, he had transgressed the law, and now he is troubled, not because of his sin,

it was a sin, but because his conscience now  
lives him, will not let him rest. This conflict  
may be in the heart of a poor creature, & Christ  
never come there in the way of mercy, and the  
soul deceive and cozen it selfe, thinking Christ  
there opposing sin, when it is nothing else but  
the mind of man legally enlightened, apprehen-  
sing wrath and anger from the breach of the  
Law, and now walks more circumspectly, yeelding  
more perfect obedience, opposes sin as a trans-  
gression of the Law, and so thinks it selfe in a  
godly paradise, in a faire way for heaven. And  
as many poore soules deceive themselves, and  
doe themselves everlastingely.

*Quest.* But perhaps some may say, how shall  
I know the difference between mine own op-  
posing sin, from a principle of legall light; whe-  
ther the conflict be between natural conscience  
& the Law, or the Kingdome of Christ set up  
in my soule, and sin?

*Answ.* The conflict between naturall  
conscience and the Law, it is only from the app-  
rehension of the condemnation of the Law:  
The Law saith, *thou shalt not sin*, if thou doest it,  
thou must suffer, thou must be condemned:  
Conscience enlightened, seeing this, is cast  
down, and perhaps is much perplexed for sin;  
against sinne, opposeth it with might and  
main, and resolves to sin no more: and anon  
sin

sin presents it selfe, and the Law presents it ~~and so~~  
and then out of doores sinne must. But whence,  
because of the Law, not because of Christ : ~~but~~ sin  
law will give it no rest, no peace there. Now w<sup>e</sup>es  
to illustrate this by a comparison in that is a  
dayes of war : I doe not question but there aring<sup>s</sup>  
many in this countrey that are turned Parliamenta-  
menters for feare lest the Law seize upon them  
their goods and persons, and so they lose all. ~~and~~ their  
their mindes are so far enlightened, that though they  
see it is good to sleep in a whole skin, as they app-  
say, and hence they can perhaps talke sometimes, a  
and doe for the Parliament, when indeed they will be  
mindes are contrary : well, there comes ~~one~~ another  
~~whose~~ minde is not so far enlightened as to see. But  
their own exterrall good, while he is here, on ~~one~~  
whom this man loves, and could gladly entera-  
tian him ; but for feare of the Law he shall be Di-  
counted and taken for an enemy to the State : as  
out of doores this man goes, none dares entera-  
tian him. But why? not for want of love, but  
for feare : Beloved, I have known the truth ~~of~~ negri-  
this on the other side ere now.

And thus it is with this man, perhaps then, th<sup>t</sup>  
poore creature could be content to entertaine an  
sinne in his bosome, lust, anger, pride, & coyns  
but no sooner doth sin appeare, but the Law ~~notio-~~  
that appeares, conscience that is troubled, ~~our~~ bonde  
must the sinne, else conscience cannot be quiet, contr-

and

it stand so (beloved) for the quietnesse of conscience, who feares eternall flames, *Essay 33.14.* : the sin must, and an external conformity fol-  
lowes, and so the man is become a Christian.  
there is as a man that hath a loving friend , hee  
drawes him to his house, but the Wife will not  
be satisfied, she scolds, out must the man, else  
upon her will bee no peace : so siane would finde  
all welcome perhaps, and kinde entertainment  
through the man , but naturall conscience from  
the apprehension of the Law, scolds and threa-  
timents, and out must the beloved lust, else there  
will be no peace. I feare me many poore souls  
doe set themselves uppon this rock.

But When Christ comes and sets up his  
kingdome in the soule, he presently writes his  
Law in the heart , makes them partakers of  
Divine Nature , makes them a willing peo-  
ple : and now the conflict is not betweene the  
Spirit and the Law, but between the Spirit and  
the Law: were there no law, that matters not with  
the gracious soul, it sees such a great dispropor-  
tion and distance betweene its beloved and  
them, that there ariseth a bitter enmity between  
the Law and the Law of Love, in the Soules of the  
& Saints ; that the very appearance, the very  
Law, notions of sinne, as it is sinne, not as it brings  
condemnation, but as it is filthy, polluting,  
contrary to the mind of Christ. Oh the soule  
hath

hath a continual loathing of it, and thus he doth. The  
is born of God sinneth not, gives not the least allowance to sin, in the very thought, the very Christ  
thought of it is bitter.

*Quest.* But what are the effects of the subversion of the Kingdome of Christ in the souls of the Saints?

*Answ.* 1. Is the utter subversion and destruction of the Kingdome of Satan and sin: for all  
sin is of the Devil, and he that is born of God, Spirit  
sinneth not, as you have heard.

2 It is the continual possessing of the soul with the enjoyment of God; Christ always dwelling in the heart of the Saints, for it is Christ his Kingdome, and the presence of Christ makes us Christ.

3 Is joy and peace, Rom. 15:13. The God and in  
hope fill you with joy and peace through believing. And the Kingdome of Heaven consists in not in meat and drink, but in righteousness, peace, and joy in the holy Spirit.

Joy unspeakable and full of glory: the soul carnal  
in whom Christ dwells, who lives in the continual enjoyment of God, must needs enjoy much consolation, In his presence is fulness of joy, and at his right hand pleasures for evermore.

4 He brings over those in whom he rules to submit to the outward Regiment of Kingdome.

The second particular propounded is, The Kingdome of Christ over the Saints : as Christ reignes in, so he reignes over the Saints. It is his Kingdome in them, that brings them submission to his Kingdome without them : and this is a spirituall kingdome likewise : note pray you, this Kingdome of Christ is all spirituall likewise : 1 There is spirituall matter. Spirituall Lawes and Institutions. 3 Spirituall executions. 4 Spirituall ends.

1 Christ hee is a King , hee is the King of people, and God wilt exalt him, and mani-  
fest him to be King one day, *Psalms 2.6.* *Let  
me I set my King upon the holy hill of Sion.*  
Christ is King, and he shall reigne , notwithstanding  
the opposition of men , of great men :  
*Why doe the Gentiles rage , and the people  
agine vaine things ? They consult, they take  
counsell together against the Lord, and against  
Christ.* Kings and great men , and wise  
learned men , they rage , they consult , they  
take counsell together against Christ to de-  
stroy his Kingdome. The most great and  
learned men in the world at this day, rage a-  
gainst the Kingdome of Christ , they would  
set up a Kingdome of their owne , and then  
compell men unto it : Who-ever it is that  
establishes a Worship with Lawes and E-  
xacts , to compell all unto it , and to inflict  
bodily

bodily punishments upon all that refuse it, or cannot joyne with it, doth what in him lyeth, absolutely to destroy the Kingdome of Christ over the soule: And if men bee erroneous, and worship contrary to the Rule of Truth, it is Christ himselfe that must judge him, and not man: *He (to wit God) hath committed all judgement to the Son*: therefore saith the Apostle, *1 Cor. 4. 5.* *Judge nothing before the time.* And *Jam. 4. 11, 12.* *If thou judge another (saith the Apostle) thou art not a doer of the Law, but a judge.* There is one Law-giver who is able to save and destroy: *What art thou that judgest another?* Note, for men to passe a finall sentence, is not to doe the minde of Christ, but to get into the room of Christ, to oblige men to set up a law in matter of worship, and compell unto it, and judge and condemn every body and soule for not submitting, is to exalt themselves above Christ, and so indeed is Anabaptistchristian: Not but that the Churches of Christ have power to judge and determine of the things amongst themselves, about the spirituall affaires of Christ, and to excommunicate a wilfull offender: it is according to the rule to cut him off from any fellowship with the Saints, as you shall heare anon, but not to destroy his body; but the church of Christ had nothing to doe to judge or meddle with those

that are without, 1 Cor. 5.12,13. Therefore if any Church or Magistrate would exercise that power they conceive Christ hath entrusted them in, above spirituall Church affaers, I humbly conceive that they have nothing to doe with those that are not of the same body with them, or the same society, as many Churches may be in society, but those that are without, be they Saints, be they what they will, good or bad, they are without to them; and what hast thou to doe with them that are without? God judgeth them, Rom. 14.4. Who art thou that judgest another mans servant? to his own master he standeth or falleth. If it be objected that the Church of England is a publick Church, and all these that absent themselves, were members, and therefore they are to be dealt with as offending members in the Church. This is all can bee objected I am sure, against them, for I think their faithfulness to the State, speakes in the ears of every man (almost) of reason, and therefore the magistrate cannot meddle where there is no Civill rule law transgessed? Therefore for answer to that objection, suppose Englands Church were a private Church, (which will never be proved, but will suffice it in this place) yet can they but proportioned according to the rule Christ hath given them scripture: if in this particular there might

bee a proceeding according to rule, that is, to admonish thole that are contrary minded, if that will not doe, to excommunicate, passe the Church censure upon them; this is the furthest that I know can be done by any Church of C H R I S T : and they are then (not to cut them off out of the Land, out of the world) but to admonish them as brethren, *2 Thes. 3.15.* If such as doe not or cannot conform to the worship prescribed by man should be cut off out of the Land, out of the World, what means could then be used for their conversion? Is there not still hope while the creature is yet alive, and above ground? Therefore I conceive it to bee unchristian cruelty to judge men in this case: never any wee read of, but heathens, that did the like under the Gospel: and C H R I S T hath said, *Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged, Mat. 7.1,2. and James 2.13.* For he shall have judgement without mercy, that sheweth no mercie: Merciless men are the miserablest men under heaven, there is no mercy for them, God will deal with them as they deale with others: it is but the Law and Prophets to doe as we would be done unto: now consider a little I pray thee, thou that canst be content in thy heart to persecute those that differ from thee in judgement, wouldst

wouldest then be contented to be so dealt with  
thy selfe & doth the Lord Jesus the King of  
Saints require or accept of any service , but  
that is free and voluntary ? but I proceed,  
Christ you see is King , and he shall be exalted  
King , and manifested to bee King one day,  
*Psal. 45. 6. with Heb. 1.8. But unto the Sonne  
be saith, thy throne, o God, is for ever, a Scep-  
ter of rightheaviness is the Scepter of thy King-  
dome. Here is a King, a Kingdome, a Scepter,*  
Christ the King , the Saints the Kingdome,  
the World the Scepter , *Ezay 9. 6, 7. He is a  
King, and of the increase of his government  
and peace ; there shal be no end : that is, till  
there be no more time till time shall cease in the  
world ; after he shall give up the Kingdome to  
the Father, and God shall be all in all, 1 Cor. 15.  
18.* Thus you see Christ is King : I come in the  
second place to the Kingdome, which is wholly  
spirituall, *My Kingdom is not of  
this world.*

I. The matter of Christs Kingdome is spi-  
rituall & Saints called out of the world ; this  
is the Church, the Kingdome of Christ , the  
Saints gathered out of the world by the  
preaching of the Gospel, into the order and  
fellowship of the Gospel, they are Saints al-  
though some thinke strange to hear of Saints  
in this world , yet they are in Scripture called

Saints, that is, *Sanctissimi, holi, see i Cor. i.* called to be Saints, called to be holy, *so Heb. 3. 1.* Wherefore *holi brethren, partakers of the heavenly calling;* so that the Kingdome of Christ it, or should be Saints, holy ones; not the world, for all the world are not Saints, but the Kingdom of Christ are Saints called out of the World, *John 15. 19.* *Yee are not of the world, but I have chosen you out of the world.* The Church of Christ are Saints chosen out of the World, they are not of the World, they are a people separated, or severed out of the World, *so was the Church of the Jews, Leviticus 20. 8. 6. 2.* *We shall be holi to me, for I the Lord am holi,* and have severed you from other people, that you should be mine. And thus it is with the spirituall Israel of Christ, under the Gospel, of which the naturall was a Type: they are not of this World, they are called out of this World, and severed or separated from the World, *2 Cor. 6. 14.* *to the end:* they are to be separated from the World, althoough the World hath gotten a forme of godlienesse. See *2 Tim. 3. 1, 5.* The Apostle speaking of the last times, reckons up what courses men should take, what sins they should be addicted to, and yet concludes they shall have a forme of godlienesse, but from such turn away, for be yee separated. So that you see, the Church, which is Christ's King-

Kingdome, are a people called out of the World, they are not of this World as he is not of this World. Then certainly those are no friends to Christ, that would turn the World into a Church, and so make the Kingdome of Christ, not a spirituall, but a carnall Kingdome; and so make the Lord Jesus a lyer, for he hath said, *His Kingdome is not of this world*: but let Christ be true, and evety man a lyar. The Church of Christ, his Kingdome they are such as are in the order and fellowship of the Gospell, compacted together according to the Gospel rule, in order and fellowship: it is in the spirituall Kingdome of Christ in this case as in the body politick: the whole Kingdome under one government, is but one body politick, or State: so the Kingdome of Christ, his Church, although gathered in many bodies, yet is but one body, and every body hath the same power, the same priviledges, so that it ought to be a body compacted together, under the reign and rule of one Lord Jesus, *Ephes. 4. 16.* and the externall way by which the Saints enter into this fellowship, it is by baptisme, as you may see, *Acts 2. 41.* Then they with the godly received the Word, and were baptiz'd, and so added, but I have spoken of this formerly, and therefore I passe it henc.

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2. As Christ hath a Kingdome, and that is spirituall, in relation to the matter, so hee sees no Lawes, and they are spirituall, the Lawes of Christ in his Kingdome is.

1. The law of love,

2. The law of edification.

1. The law of love, Gal. 5. 13, 14. By love serve one another, for all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy self, and Jam. 2. 8. It is called the royall Law of God, Thou shalt love thy neighbour as thy selfe, this is the Law of the Gospell love to Christ, and love to the Saints. A new Commandement give I unto you, that yee love one another, John 13. 34. Now this love breaks forth in causing the Saints to walke up according to every rule of the Gospel, it constraines them to submit to every word, to every command of Christ, it causeth the Saints to watch over each other, to build up each other in the most holy faith, to restore a weake brother with the spirit of meeknesse being fallen. Gal 6.1. to beare one anothers burthens, and so to fulfill the Law of

C H R I S T : Thus C H R I S T rules in and over his Kingdome, by this Law of love. It is the end of the command of the Gospel love out of a pure heart and faith unsainted. 1 Tim. 1. 5. Hee gives rules unto his people

out of love, he causeth them to obey out of love, there is no condemnation in his law to his people, but if they sin, they have an Advocate with the Father, Jesus Christ the righteous, *1 John 2.1.* who is a propitiation for their sins. Here is love in the King, love in the subjects, love in CHRIST commanding, love in Christians obeying, a Kingdome upheld and maintained by the Law of Love. Oh that the God of Love would increase this love more abundantly, both in your and my soule, *1 Thess. 3.12.* The Lord make you to abound in love one towards another, and towards all men. O this love is sweet and amiable, pleasant, *Psal. 133.1.* love to the Saints, love to all men, it is the way to win them to the Lord Jesus, *2 Tim. 3.25.* This is the great Law by which CHRIST rules In and Over his Saints, his Churches, his Kingdome: and this is spirituall.

2 There is the law of edification, *1 Cor. 14.26.* Let all things bee done to edifying. It is the Law of Christ in his Church, that all things should be done to edification, for the building up of the Saints in their most holy Faith: Therefore the Apostle, *1 Cor. 10.23* makes light of that which tends not to edification All things are lawfull for me, but all things edifie not, that is it which a Christian

would looke most unto, that that will edifie most: it is the end of their compacting and building together in faith and fellowship, that they might edifie each other in love, Eph. 4. 16. *All done in the Church, is for the edification of the body,* or should be: every ordinance that Christ hath set up in his Kingdom, is for edification: watching over each other, exhortation, admonition, it is all for edification: Baptisme, preaching, the Supper of the Lord, communion and fellowship, it is all for edification and consolation, as Christ hath appointed it, Acts 2.41. to 46. 1 Cor. 14.3. Church censure, excommunication, it is an ordinance appointed of God for edification, to bring the sinner into the sight of his sin, and that should be the churches end in the use of it: *Give him up to Satan for the destruction of the flesh, that the soul might be saved in the day of the Lord Jesus.* 1 Cor. 5.5. that is the end of this Ordinance, and should be the Churches end in the execution of it, 1 Cor. 16.22. *If any man love not the Lord Jesus, let him be Anathema Maranatha,* let him be accursed till the Lord come, so the word \* *Maranatha* implies: it consists of two Syrian words, *Ma-*

\* See Mr. Leigh in his Critica Sacra, on the word.

*ran* our Lord, *Atha* come, till our Lord come.

This is, as I understand it, till the Lord come

come either in a way of love convincing him by their ordinance, or to judge and condemne him; so that other Scripture seemes to imply, *1 Cor. 5. 5. That his soule may be saved in the day of the Lord Jesus,* the day of Jesus comes in to do good unto him: for when ever the Lord Jesus takes an opportunity to doe good to a sinner, that is the day of the Lord, or the Lords day, when he manifests mercy. See *Psal. 110. 3. 2 Cor. 6. 2.*

Thus Christ rules by his Law generally in the Assembly of Saints: But

2 Hee manifests his Kingly power in ordaining Officers with their Gifts and Callings, which the Scripture seemes in the strictest and most refined sense to call *Elders* and *Deacons*, or *Bishops* and *Deacons*, *1 Tim. 3. 1, 2, 3. &c.*

Of Bishops or Elders are two sorts, or a different administration, with relation to their gifts, *ruling* and *teaching*; these although they ought not to seek it, for they are the churches servants, yet by the church are to be accounted worthy of double honour, *1 Tim. 5. 17*, and in things pertaining to Christ, are to be obeyed, for they watch for soules. *Heb. 13. 17.*

Quest. But what power hath Christ committed to his Church, wherein his kingly office appeares?

Answ.

*Answe.* He hath given power to his Church

- 1 To Judge.
- 2 To Determine.
- 3 To Passe sentence.

1 To Judge, and this under a twofold consideration. 1 Of the faith of members that are to be received. 2 Of proceedings within the same body.

1 Of the Faith of members that are to be admitted: This belongs to the *Church*, or some appointed thereunto by the *Church*: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive, then this is a truth generally held forth in Scripture, *Acts 2.38.* with the *41.* and *Acts 8.37.* and *19.17,18.* And likewise there seemes to bee something to this purpose in that Scripture, *Mat.16.19.* I will give unto thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven: Whatsoever the *Church* of Christ concludes on on earth, is approved of in heaven, while they walke according to Rule, although I believe the greatest mystery couched under these words, is another thing, to wit, the power Christ gives to the faith of Peter, and all that obtain

obtaine like precious faith : Whatsoever is bound on earth, (that is, whosoever believeth on earth) that is bound in heaven : whosoever believeth not on earth, loseth all : it is loosed in Heaven. For it is to Peters faith Christ committs the Keyes.

2 There is a power to judge of things in the Church, and this every member ought to make use of in looking to the wayes of each other, *Phil. 2. 4. Look not every one to his own things, but every one to the things of one another,* *Mattb. 18. 17, 18.* Thus all the body ought to watch over each other, and to judge the actions of each other : thus the Elder is to watch over the Body ; and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion ; and thus may, nay, and ought the whole Church to watch over (and if occasion be) reprove, admonish, &c. the Elder, Thus is the Kingly Office of Christ carried along sweetly in the Church of Christ, *1 Tim. 5. 19, 20.* When all watch over each other, when all are subject each to other, *1 Pet. 5. 5.*

2 Christ hath given power, as to judge, so to Determine of things ; and this for the good of the body, for the order of the Church of Christ.

3 And also, To passe Sentence (I mean) spirituall

rituall, by way of Excommunication, as you heard before. I conceive the Church and State of the Jewes, Who was Abrahams naturall seed, was a type of the church of the Gospel, the spirituall seed of Christ, Galat. 3. 26. They had Lawes and Statutes, so hath the church of Christ now, onely theirs carnall, our spirituall: for that church was more carnall then spirituall, for that was the naturall seed, this the spirituall: they were to admit none but those that were naturally or bodily circumcised, we none but those that are spirituall, Romans 2. ult. They were not to touch any thing, whereupon was any exterrall uncleannessse, we are not to touch the spirituall unclean thing, that is sinne, or sinfull worships or fellowships, I Corinth. 6. 15, 16, 17. They were to put offenders that were grosse, to death bodily, the church of Christ spiritually by excommunication. This is the Kingly Office of Christ carried along in the Kingdome, in the church of Christ under the Gospel, and you see both church and lawes are spirituall.

3 The Executions of the churches Lawes are spirituall. But this I have opened already in my fore-going Discourse, therefore I passe.

4 The ends of it are spirituall, namely, as you have heard.

2 The good of the body, the edifying of the body of Christ, see *Ephes. 4.11.* And

1 The glory of Jesus, the execution of the Laws of Christ, as it tends to the Saints good & Christ's glory. *You call me Lord,* (sayth Christ) *but where is mine honour?* This should be the end, as of all the Saints Church-actions & of all civill actions, *the glory of God,* & *Cos.* 10. 23. *as unto the world.* Thus you see Christ is King, and he hath a spirituall Kingdome, and he rules by his Scepter in this Kingdome, and there is good reason for

1 He was borne King, hee hath a right to by birth, it is his birthright, *Mat. 2.23.* Where bee that is borne King of the Jewes? He is a Jew that is one inwardly, and it is Christ's birth-right to reigne over them, and those who take the rule, the Kingdome from Christ, are no lesse then enemies and traitours to the wyall crowne and dignity of the Lord Jesus: and hee will take them alive one day, and cast them into the lake of fire: *Rev. 19. 20.*

2 Hee is therunto appointed by the Father: *God the Father hath committed all judgement to the Sonne,* John 10. 32. *For the Father judgeth no man, but hath committed all judgement*

judgement to the Son, Verse 27. And hee hath  
given him authority to execute judgement, be-  
cause hee is the Son of God. God the Father  
hath given up the Kingdome to the Son, and all  
government, rule, and dominion, is in the  
hand of Christ, as hee is man as well as God,  
*Act. 17. 31.* Hee hath appointed a day in which  
he will judge the World, by that man whom  
he hath ordained, *Mat. 28. 18.* All power is gi-  
ven to me; both in heaven and in earth, &c.  
Thus you see power and authority is given to  
the Lord Jesus, and he is to exercise it, and not  
man, farther then hee hath appointed for the  
good of his Church.

3 HEE hath purchased this Kingdome with  
his owne blood, and therefore good reason  
hee should reign in it and over it. *Act. 20. 24.*  
*Hee hath purchased his Church with his own  
blood:* is it not reason then that Christ should  
reigne over those whom hee hath purchased?  
those who were lost and undone, children of  
wrath as well as others, Christ having re-  
deemed them out of the hands of all their  
enemies, and now rules over them in love for  
their good, the end wherefore hee hath saved  
them. Thus hee might have a people to serve him  
in holinesse and righteousness, *Luke 1. 74. 75.*  
So that the Saints are not their owne, They are  
bought with a price, *1 Cor. 6. 19. 20.* Therefore  
glorifie

Christ God in your bodies, and in your spirits, which are Gods: They are Gods owne by purchase, and he purchased them, That they which should not henceforth live unto themselves, but unto him that dyed for them, and rose again, 2 Cor. 10. 11. Thus you see there is good reason that Christ should be King of Saints: He was borne to it, Hee is therunto appointed, hee hath purchased them for that end and purpose.

Use. A word of information; if it be so that Christ be the King of his people, and hee alone ought to rule in all spirituall things, then

1 Those that get into the Throne of Christ, and beare rule where Christ should, are no friends to him. He whoever he be, That exalts himselfe above all that is called God, and sits in the seat of God, is the Antichrist, 2 Thes. 2. 4, 8, whom CHRIST will take as his enemy, and destroy him with the breath of his mouth, and the righteousness of his coming.

2 Those are enemies, who will not have Christ to reign over them, who resolve to submit to the power of man in the things of God: they are no friends to Christ, but enemies, and so he will take them, and so he will deal with them, Luk. 19. 27. But those mine enemies which would not that I should reign over them, bring them hither and slay them before me, &c. Act. 3.

23. And

23. And hee that will not heare this Preacher,  
shall be cut off from amongst his people.

3 If the Kingdom of Christ be spiritual, not  
of this World, then those are no friends to  
Christ, that turne the world into Church; I  
mean by a humane Law and Ordinance. See  
men turne the world into Church by preach-  
ing as fast as they can, or as Christ will, but to  
compell all to bring in, earthly, ignorant em-  
nall men, into the Church of Christ, is not ac-  
cording to the minde of Christ, *Ezck. 44.7.*  
to the 14. and this is none of Christ's Church,  
but the Synagogue of Satan; the World, and  
not the church. And truly I am apt to con-  
ceive, from that fore-mentioned Scripture,  
that those that have been chiefe in this busi-  
nesse, who are godly amongst them, shall ne-  
ver bee honoured with doing much in the  
work of God, but they shall come at last, they  
shall be the meanest and the lowest. I mon-  
with relation to gifts in the house of God.  
This may seem strange to some, but a truth; for  
God will have none to glory in their own pre-  
sent gifts or excellencie, but that he that glor-  
eth may glory in the Lord.

Vse 2 If the Kingdome of Christ be spirit-  
tuall, therer is a word of exhortation, to stir  
up spirituall people, spirituall men and women,  
to submit to Christ, to come under the govern-  
ment

ment of Christ, to walke with, to have fellowship with the spirituall people of Christ. Beloved , it is a sad thing to see spirituall people to walke with the world, to joyne in the worlds fellowship, in the worlds worship, *What communion hath light with darkness? what fellowship hath Christ with Belial? What part hath the believer with the unbeliever?* O that the exhortation might take place in your soules, *Come out from amongst them, & be ye separate,* and I will receive you, 2 Cor. 6.17. The Lords people are a holy people, and the Lords wayes are holy wayes : *Holynesse becomes thy house & Lord, for ever.*

Use 3 A word of consolation and joy for the Saints , the church , the kingdome of Christ : you have cause of joy , and cause of joycing. First , that you have such a King , a great King , above all Gods , hee that is the Lord of Lords , and the King of Kings : hee is our King, hee is the King of Saints . The Saints have such a King who is able to defend them , able to save them from all their enemies : and he will save them, he is able to dash all his and his Saints enemies in peices like a potters vessel : and hee will, he shall doe it, Psal. 2.9. *Thou shalt break them with a rod of iron, and dash them in peices like a potters vessel.* Bewise therefore, o yee Kings, and bee instructed

ge judges of the earth serve the Lord with fear, and rejoice with trembling, kisse the Son least he be angry, &c. But let the Saints rejoice in the Lord, let Israel rejoice in him that made him, let the children of Sion be joyfull in their King, *Psal. 149.3.*

3. The Saints have cause to rejoice and to bee comforted, they are all made Kings to the Lord. They are Kings, and they shall reign, gheey reign already over sinne and lust, over Satan, *Roms. 6. 13.* Sinne shall not have dominion over you: others are slaves to sinne and Satan, sinne reigons in and over them, but the Saints, reign over sinne, they have a Kingdome already within them, without them the Church, which is both Christ's and the Saints Kingdome, where Christ and the Christians solace themselves together, and they shall have a Kingdome, although they are now rejected, and reproach of men: Servants ride on horsebacke, and Princes walke as servants in the ground; *Eccles. 10. 7.* but they shall rule and have dominion, they shall reign, for they are made Kings, *Revel. 1.6. Chap. 5.10.* They shall rule their enemies, those that perhaps formerly have ruled them, *Revel. 2.26,27.* To him that overcommeth and keepeth my words to the end, to him will I give power over the Nations, and kee shall rule them with a rod of iron,

iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father : Thus Christ shall judge, thus the Saints shall judge; *Psal. 149. 5,6.* A wonderfull comfort for the Saints, but a sad word for the enemies both of Christ and Christians, Let the Saints bee joyfull in glory, let them sing alond upon their beds, let the high praises of God bee in their mouthes, and a two edged sword in their hand, to execute vengeance upon the Heathen, and punishment upon the people to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written, this honour have all the Saints, praise the Lord: Thus the Saints are made Kings, you seee, and shall have dominion, and rule, and a Kingdome, although they are rejected and slighted, and counted the off-scouring of all things here, by the men of the world, yet they are Kings and shall have a Kingdome. A great joy for Christians! *Dan. 7.*

7. *Luke 12. 32*

Lastly, This should sterte up the Saints to walke humbly, to walke holily, as becommeth the subjects of the spirituall Kingdome of Jesus Christ: that as Christ hath called them out of this World, so they should no longer fashion themselves like unto this World, but walke as becomes Christians, professing godlinessse,

linesse, that the Name of God be not blasphemed among the *Gentiles*. And likewise how doth it concerne you who are members in the Kingdome, the Church of *Christ*, to carry on the kingly office of Christ in his Church with Majesty, that so all things may be done in order, that so confusion and disorders may be avoyded, and that every member in particular submit to order: and for that end, to ordain Officers according to rule, the want whereof I conccive is one means of confusion in the churches, and causeth some to break from all order: so much briefly concerning the offices of *Christ*. In all these he is to be exalted now in the days of the Gospel, Mat. 28.18, 19, 20. Mat 3. 22, 23.

Now I come to my text, for the maner how he is to bee exalted, as in the preaching of the Gospel, and in the hearts of his people, in his offices, so in my Text, *Hee is to be exalted and lifted up, even as Moles lifted up the Serpent in the Wilderness*. Now it is true, this might have some relation to his lifting up upon the crosse, John 12.32, 33. and I, if I bee lifted up, will draw all men unto mee: now John interprets it in the next Verse, this he speake signifying what death he should die: so that *Christ* was lifted up upon the crosse, Chap. 8.28. so he is still to be lifted up, a dying, a crucified *Christ*, for sin.

But

But he then was, and still is to be lifted up as the Serpent was lifted up in the Wildernesse. First, there was the lifting up of the Serpent, with the manner of it, above all the people. The cause of it, that whosoever was bitten with the fiery Serpent, might look to this Brazen Serpent, and be cured.

I The lifting up of the Serpent, with the manner of it, Numb. 21. 8, 9. *And the Lord sayd unto Moses, Make thee a fiery Serpent, and set it upon a pole, and it shall come to passe, that every one that is bitten, when he looketh upon it, he shall live.* Verse 9. And Moses made a Serpent of Brasse, and put it upon a pole, and it came to passe, that if a Serpent had bitten any man, he beheld the Serpent of brasse and lived.

Here was the lifting up of the Serpent in the Wildernesse: He was lifted up upon a pole above all the people, to the end that all that were bitten, might behold him: so Christ is to be lifted up, he is to be exalted above all, as the Serpent in the Wildernesse, and that, either *In the World, or in the Church: In the World,* so he is to be exalted in the preaching of the Gospel, in the view of all, above all, that so men may come to the view of him: and *in the Church,* that so Christ may still have the preeminence.

1 Hc

Q3

1 He is to be exalted above the World, or any creature: O how doth the World prevail amongst men! nay, too much amongst Christians: but where Christ comes, hee sets the soule above the creature, *1 John 5. 4, 5.* Who soever is born of God, overcometh the World, and this is the victory that overcommeth the World, even your Faith: Who is he that overcommeth the World, but he that believeth that Jesus is the Sonne of God. It is the cleare sight and apprehension of the Lord Jesus, that sets the soule above the World; the more the soule enjoyes of Christ, the more it flightes things below. Thus Christ is to be lifted up, both in the preaching of the Gospel, and in the hearts of the Saints.

2 Christ is to be lifted up above duties, and all legall righteousnesse: thus the Apostle lifts up Christ, both in preaching, and in his own soule: he preached Christ and him onely, *1 Cor. 2. 1, 2.* I desire to know (that is, to make knowne) nothing but Christ and him crucified: Christ as the alone justifier of all that believe, *Rom. 3. 24.* Being justified freely by his grace, through the redemption that is in Jesus Christ. So that hee is just, and the justifier of all that believe in Jesus. Verse 26. Christ is the end of the Law, for righteousnesse to all that believe, *Rom. 10. 4.* Christ justifying

fying believers from all things, from which they could not have been justified by the Law of Moses, *Acts 13. 39.* and thus is Christ to be lifted up in the view of all, *Marth. 16. 16.* *Go and preach the Gospel to every creature:* and thus is Christ to be lifted up above all and every Name that is, or may be named under heaven, wherein men usually rest and deceive themselves, for *there is none other name given under heaven among men, whereby we may be saved,* *Acts 4. 12.*

2 In the hearts of the Saints, *Christ* is to be lifted up above all duties; legall righteousness, or any thing that may bee named: All in the soule of the Christian is laid downe is emptinesse, nay, as Dung and Droffe, at the feet of *Christ*; and the soule glories in nothing else but *Christ and him crucified:* Thus *Christ* is to be exalted and lifted up as upon a Pole, as the Brazen Serpent, above every thing or name that may bee named under heaven.

*Quest.* What is the reason that *Christ* is thus to be exalted?

*Answ.* 1. Because God hath exalted him, and lifted him up for that end and purpose: *Phil. 2. 9.* *God hath highly exalted him, and given him a Name above every Name, &c.* God hath given to *Christ* a high transcendent

dent Name, a Name above 'every Name, the Name of a Saviour, and there is no salvation to be attained without him: *The desire of all Nations*, Hagg. 2. 7. That the desires of all his people in every Nation might bee to him, as the desire of the wife to the husband: *The King of his people*, that men may come, and bow and fall down, and worship before him. God the Father hath set him up as the Ensigne to whom the Nations must come, *Esay 11. 10*, as the common Saviour and Governour of all Gods elect.

2 Christ is to bee lifted up, that so men may have life by him: the Serpent was lifted up, that whosoever was bit with the fiery Serpent might live, for the Lord sent fiery Serpents amongst the Jewes in the Wildernes for their sins, as you may see, *Numb. 21. 6, 7*. who bit them that they dyed; and this was the end, that whosoever was bit with the fiery Serpent, might looke to the Brazen Serpent and live. Now I am apt to conceive, that the fiery Serpent holds forth the Law: For I finde the Law called a fiery Law, *Deut. 33. 2*. *From his right hand went a fiery Law*. And the Brazen Serpent holds forth Christ: Now as the fiery Serpent did bite the children of Israel for their sinnes in the wildernes, so the Law who hath nothing but fire in it, bites men,

and

and when they are bitten of the Law, they are to look to Jesus.

*Ob.* It seemes then that the preaching of the Law, is that prepares for Jesus.

*Ans.* Nay, it is not so, for although all men be under the Law by Nature, yet it is the preaching of the Gospel that discovers it. I give you these grounds.

I A man never savingly sees his evill condition without a Christ, but it is the Spirit of God that discovers it unto him : this, all that are found in the faith agree unto, then the preaching of the Law brings not this Spirit. See Gal. 3. 2. *This onely would I learn of you,* with the Apostle, (speake out of your experience) *received yee the Spirit by the Workes of the Law, or by the bearing of Faith?* Beloved, God hath appointed his Spirit to bee the meanes in the preaching of the Gospel, to convince the world of sin, John 16. 9. It is the spirit of God that convinceth the World of sinne, and that in the preaching of Faith. The Apostle was once alive without the Law, that is, without the spirituall understanding of the Law, but when the Commandement came, sinne reigned, and I dyed, that is, when Christ had opened his eyes to see into the Spirit of the Law ; For you may see, Acts 9.4,5, &c. the ministry by which Paul comes to see himself,

is

is the voyce of Christ, *I am Jesus of Nazareth*: then Paul comes trembling, &c. so that it is Christ in the preaching of the Gospell, which is glad tidings for sinners, remission of sinnes for beleevers, and this Gospel, this glad tidings, cannot be rightly held forth to the world, but withall, men must be shewed that they are sinners, and the emptinesse of duties, all other foundations must be discovered, the danger of not accepting Christ, &c. this preaching of Christ and faith in opposition to all Legall workes and duties, is the means Christ hath appointed to bring men to the knowledge both of himselfe and themselves: it is true, every man and wosman without faith, is bitten with the fiery Serpent, the fiery Law, but are not sensible of it, till Jesus come in the preaching of the Gospel, to discover it unto them.

So that this is the reason why Christ is to be lifted up in the dayes of the Gospel, that sinners who behold him may live.

This is the reason following my Text, *That whosoever believeth in him, may not perish, but have everlasting life*: this is the main reason of the exaltation of Christ, that men believing may have life; this is ever annexed to the preaching of the Gospel, *Mat. 16. 16. Goe preach the Gospel to every creature: Hee*  
*that*

that believeth and is baptized (that is, whose faith produceth obedience) shall bee saved: this is the reason of the Gospels preaching you see, and this is the reason why Christ came into the world, that men might have life through him, John 10. 10. for this end God gave him, John 3. 16. GOD had never sent his Son into the world, had it not been that men by believing in him might have life; and therefore hath Christ left this Or-nance of preaching in the World, that men might be brought to believe, and therefore those men are (mee thinks) much beside the Truth and the Gospel, who pretend to hold forth Christ dying for all alike, and yet deny the preaching of the Gospel, the means by which God brings over the soules of men and women to believe, Rom. 10. 17, *Faith comes by hearing, and hearing by the Word of God*, Those who deny the preaching of the Gospel, deny the meanees of working such.

*Quest.* But may every one that will believe?

*Answ.* Every one to whom God gives faith to believe, may and shall believe, for *faith is the gift of God*, Ephes. 2. 8. and God works thus by the preaching of the Gospel, and this is the main end of the exalting and lifting up of

of Christ in the Gospel, that men by believ<sup>ing</sup> in him may have life, and therefore is he to be still lifted up as the Serpent upon a pole, above all things, all duties, creatures, legall performance, any thing that the creature may rest upon beneath him: Thus you see, beloved, the trumpet sounded, that Christ is to be exalted in the daye of the world, of the Gospel.

*Vse* Generally three, 1 A word of Examination, 2 Of Exhortation, 3 Of consolation.

1 A word of Examination: and that is double: 1 For our selves in particular, what say you to this? Hath Christ been lifted up in your souls above all things? hath hee had in the preheminence above all? hee who is indeed above all, and in all, and through all? Have your souls seen Christ, the chiefe among ten thousand? and is it still so with you? are you satisfied with him, as the wife with her best husband, lying down in the bosome of love, content with him; and him alone, seeing and enjoying all comfort and consolation in him? Is Christ exalted in your soules as your sole Priest and atonement, your peace-maker, with God, or else doe you looke upon any thing beneath Christ, as the ground of your peace? I feare mee the Saints live too much below Christ, and that is the cause of so much un-

edness of spirit , resting upon duties and learned performances , they deprive themselves of much comfort they might otherwise enjoy .

2 Is Christ exalted as your alone Prophet to teach you? are your eyes upon the word Jesus in all his dispensations , expecting teaching from him ? Is Christ exalted as King over thy soule ? submitting to him in all things , yielding universall obedience to him , and that out of love , submitting to all his Laws and Institutes .

3 Examination , Whether Christ have been thus exalted in the Kingdome , in the nation , as they desire to stand to him under the relation of a Church , as their Priest , Prophet , and King , and in all these it would easily appeare that he hath not been thus exalted ; he hath not been exalted the alone best and stonement in deed , and in truth , via word and shew , but duties , preparations , and qualifications , have been held forth with him , and that none but those thus exalted and qualified might in any case believe . Christ , bringing men to the Law , and then Evangelicall : It is true , the Jews were brought to the Law , and then to Christ , under the Gospel meane first to bee brought

brought to the Gospel , to Christ , and they have  
to duties of the Gospel , for all preparatione Law  
and qualifications whatsoever , which is not so com  
faith is sinne , and I am sure faith comes by Lega  
preaching of the Gospel , not of the Law , *Margall*  
*16.16,17.* Therefore the preaching of qualifi  
cations and preparations before faith , is sin , legal  
all things before , or without faith is sin .

2. Hath Christ been received as the alone  
Prophet to teach ? hath his Word been gall  
made the rule of all actions , submitting to him  
in all things , *Acts 3. 22,23.* any may judge of it ,  
the truth of it .

3. Hath Christ been exalted as King , and the  
submit to him as the alone law-giver of his  
Church , of his people ? hath not man before  
submitted unto ? hath not man sate in the  
seat of God , making Laws and constitutions so  
of their own , compelling all thereunto , and for  
once *Darius* made a Decree , *Dan.6.* That all Nation  
that should aske any Petition of God or would put  
for thirty dayes , should be cast into the den of  
Lions ? so men set up themselves , their owen  
Decrees , and compell unto it : this is not agreeable  
to the kingly Dominion of Christ : Christ  
hath not been exalted King , it is true , there has to this  
been a name of Christ , but that is all : the  
power of C H R I S T in all his offices , has  
been rejected , and the truth is , that the generall In  
lit

they have been wholly legal, fetching rules from  
the Law, from Moses, and so denying Christ to  
come in the flesh.

by Legall Churches, Nationall, as the Jews :  
small covenant of workes made with the  
Jews, taken away to us that believe, *Hebr. 10.*  
legall preaching, setting up of works with  
Christ, when the Apostle saith, *Hee that  
worketh not, but believeth, &c. Rom. 4. 4,5.*  
legall Priests, the very title, and legall main-  
tenance, tythes, but they that preach the Go-  
od, live of the Gospel. Legall administra-  
tion, I mean after legall rules, circumcision  
and the like, legall prayers and duties to make  
atence and atonement : legall Lawes and insti-  
tutions, compelling all to one worship, per-  
secuting the contrary minded, because the Jews  
did so, thus beloved, hath the men of this  
former generations, both in this and o-  
ther Nations, raised up *Moses* from the dead,  
put his Laws in execution, under the  
name of *Christ*, and so in deede and practice  
willing Christ to be come in the flesh, although  
word they acknowledge him : the Lord  
open their eyes that they may see farther  
unto the Mystery of the Gospel, and make  
them more sensible of the mystery of ini-  
tiality.

In a word, Christ hath not been exalted  
as

as the brazen serpent upon a pole , above every thing , all duties , prayers , Ordinances , in the hearts of men , and that hath caused so many ( as I cannot but judge gracious souls ) to goe with sorrow to their graves , ever kept in a way of working , under a legal bondage , no longer pray and bee spirituall in duty , no longer comfort , as if a Christian li-  
ved by Prayer , Preaching , and Ordinances : no , no , beloved , they live above these , upon the Lord Jesus by faith : not that the Saints should not make use of these , but not live upon them : Christ is the Christians life , and so far as hee communicates himself in these to the Christian , hee hath cause of joy , but if he deny himselfe there : for the tryall of the poore soule , it is to let him see the emptinesse of all things without himselfe , and to cause the Christian to live by faith , for wee live by faith and not by sense , 2 Cor. 5. 7. But enough of this , here onely let the Saints who are deli-  
vered out of this bondage , this spirituall Babylonish , confus'd captivity , give God the Glory .

*Use 2 A word of exhortation to the servants of Jesus : in all things to exalt and lift him up to lift him up in preaching ; in their hearts in their obedience to him , that Christ may be all and in all to your soules : that you give*

up your selves a holy, living, acceptable Sacrifice to God, that you who have taken his Name and Truth upon you, exalt him as your alone Priest, Prophet, King, in your conversations; that ye may bee such as become the Gospel of Christ, holy, humble, full of love to all: *As much as in you lyeth doe good unto all, but especially to the Household of Faith:* that so your light thine before men, they may have cause to glorifie your Father which is in Heaven; and that gain-sayers may bee convinced by your godly conversation. Beloved, if you lecke the lifting up of Christ above all, then certainly your care will be to live a Christ-like life while you are in this world.

3 And lastly, a word of consolation for the poore sinners: Christ is to bee lifted up in the dayes of the Gospel, that men by belieing in him, might have life by him: What say you to this? Is there ever a soule present that wants faith, and is sensible of it, but wants life? Christ came to give life, hee lifted up now in the dayes of the Gospel, for that very end and purpose, that dead men might have life by him: Is not here mercy? There is a way made whereby sinners may become Saints, slaves may become sonnes. Here is a Fountain open for sin and for uncleannessse, the Lord help your soules to wash there:

R

What

What say your soules to this? Is there ever their  
poore creature bit with the fiery Serpent, with upon  
the sense of the evill of sinne? here is a Christ Devil  
lifted up for that very end and purpose, that with  
poore self-destroying sinners may come to him  
and live. *Isay 45. 22.* *Look to me and be saved*  
*all the ends of the earth:* Oh here is blessed  
newes, a blessed word for sinners, if the Lord  
give you hearts to make use of it! Christ ex-  
cludes none, to whom he gives a heart to re-  
ceive him: Is it not a mercy that God hath  
provided an object for dead soules to look up-  
on and live? Truly, beloved, it is the richest  
mercy in the World, where God gives a heart  
to accept it.

Here is discovered the blessed condition  
of the poore despised Saints, they are in a saved  
condition, those to whom Christ hath given  
Faith, they have cause to rejoice evermore  
they have cause to bee filled with joy and  
peace, *joy unspeakable and full of glory.* What  
if they are reproached and persecuted for the  
Name and sake of Christ their Saviour, their  
Husband, their All in All, the delight of their  
soules? yet they are happy, and they shall ne-  
ver perish, but they shall one day be freed from  
all these enemies, and *when Christ who is their*  
*life shall appeare, they shall appeare with him in*  
*glory:* that Christ who is lifted up high in  
their

their hearts, in their soules here, will lift them  
up one day as high as himselfe in glory, above  
Devill, above men, above sinne, and set them  
with himselfe where they shall enjoy plea-

sure without sorrow, fellowship  
without mixture, and sing  
praises and Halelu-  
jahs without  
end.

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*F I N G I S..*

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en deel van een gedicht dat in de vorm van een  
sprookje geschreven is. De tekst begint met de woorden:  
"Hij is een heilige man, die niet alleen goed is,  
maar ook heel veel goed doet." En verder:  
"Hij heeft een grote liefde voor de mensen en  
zijn werk is om hen te helpen en te voorzien van  
alles wat ze nodig hebben."

See Ruthsfoord -

Surrey of Antino.

ag<sup>r</sup> Saltmarsh  
(1648)

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